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(1718-1789)

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PREFACE

Since the year 1939 happened to mark the 150th anniversary of the death of the Rev. Christopher Schultz, the noted Schwenckfelder scholar, teacher, preacher, writer, and civic leader, it was deemed wholly appropriate to devote the entire afternoon session of Memorial Day (Gedächtniss-Tag), September 24, 1940, solely to his memory.

Because some people expressed a desire to see the discourses of the afternoon in print, and as it was deemed only proper to do so in honor of his memory, the matter was referred to the Board of Publication of the Schwenckfelder Church, which organization took action at its meeting in Norristown, April, 1940, and authorized the publication of the said discourses and such other items as pertained to Christopher Schultz, with the undersigned as editor.

To the several discourses delivered on that afternoon, the following items have been added: The History of the "Erläuterung," reprinted from *The Schwenckfeldian* of January, 1908; and the Sketch of the Life of Christopher Schultz, reprinted from the *Penna.-German Magazine*, of November, 1910.

Still a few more items are included. These are of Christopher Schultz's own productions. At the Spring Conference of the Schwenckfelder Church, 1762, he was called upon to prepare a catechism for general use; it was printed in 1763, reprinted in 1784, and revised and printed again in 1855. The article in this publication is a translation of the preface to the first edition. It shows the caliber of the man.

In 1783 he was requested to draw up an Appeal to the young people to encourage them to join the Society. This address was published in the appendix to the second edition of the "Erläuterung." But in spite of all these efforts, the spirit of freedom was so strong that winning of new members was not an easy task. The record shows that as early as 1803 there was great laxity in church matters and church attendance; some had wandered away to other churches; some parents were unconcerned about the welfare of their children in regard to church discipline and Christian nurture. This Appeal is most convincing; it is strongly fortified with quotations from the Bible; but best of all is that it is sincere. It came from the heart of the writer. The item here is a translation from the German in the second edition of the "Erläuterung."

Although regular and systematic instruction in the catechism had been conducted since 1763, and religious services were con-

ducted in private homes, the lack of a closer organization brought the ever-decreasing number almost to total annihilation. A tentative organization brought about in 1762, mainly through the efforts of Christopher Schultz, was in operation until the adoption of the Constitution twenty years later when he drafted his *Grund-Regeln*: Fundamental Principles, etc., in 1782. It is under this Constitution that the Schwenckfelder Church operates today.

It was felt that still another item should be included: Christopher Schultz's Letter to Sebastian Levan of Maxatawny, a member of the State Assembly, concerning the Test-Act. It is not only one of his masterpieces, but it is a masterpiece of its kind for all time.

It is sincerely hoped that this publication will appeal to all members of the church and will arouse their interest in a rich fund of their literature, at least to such an extent that it may seem advisable and worth while to issue similar publications later on.

E. S. GERHARD, *Editor*.

SKETCH OF THE LIFE OF CHRISTOPHER SCHULTZ

By HOWARD W. KRIEBEL

Christopher Schultz, the youngest son of Melchior and Susanna Schultz, was born in Nieder Harpersdorf, Silesia, Germany, March 26, 1718, and died near Clayton, Berks County, Pennsylvania, May 9, 1789.

His parents were Schwenckfelders, which means that they belonged to the illustrious band of the Confessors of the glory of Christ, who for more than two centuries had been persecuted for righteousness' sake at and by the hands of professing followers of Jesus our common Savior.

When Christopher was born, Charles VI, the Roman emperor and King in Germany, etc., was laying his plans to make Catholics of the remaining handful of these people and soon after sent into the neighborhood two Jesuits as missionaries to carry out his wishes. Until the flight in 1726, his parents and their fellow-believers passed through an experience that we today in our free America cannot begin to realize. The Honorable C. Heydrick draws this picture of the period:

"When parents refused to present their children for instruction (by the Jesuits), they were imprisoned; women were placed in the stocks and compelled to lie in cold rooms in winter, without so much as straw under them; and when imprisonment failed to bring the people with their children to the missionary services, fines and extortions were added. Marriages were forbidden unless the parents would promise to rear their offspring in the Catholic faith, and when young people went into other countries to be married, they were imprisoned for that on their return. The dead were not allowed Christian burial in the churchyards where their ancestors of the same faith for many generations had slept; friends were forbidden to follow the remains of loved ones to these ignominious resting places. Hundreds of Schwenckfelders were so buried at Harpersdorf, Langenneundorf, and Lauterseifen during the twenty years that the mission was maintained. The missionaries claimed guardianship of all orphan children of Schwenckfelders, and thus the last hours of the dying were embittered by the thought that their children must be educated in a faith that they themselves abhorred. And to prevent escape from the horrible situation in which they were placed, the people were

forbidden to sell their property, or under any pretext to leave the country, and severe penalties were denounced against any person who should assist a Schwenckfelder by purchasing his property or otherwise."

His parents were well-to-do farmers and loved Harpersdorf as the home of their fathers and grandfathers before them. New farm buildings were erected by them and thus the family—father, mother and three sons—were hoping to enjoy the many innocent pleasures of a rural life when this storm of evil and iniquity broke over their heads.

During this period of trial, his parents and others often met at the home of Christopher, and discussed their condition. "Der kleine Stoffel" was allowed to be with them as he was only a little boy then, but thus, though young, he stored away in his memory many of the sayings and prayers of these saints of God. His grandmother, too, at times told of the great deeds of the fathers and particularly of the Oelsner brothers who came into the neighborhood as little boys and who in later life were used of God as chosen vessels of honor. The impressions of these early days must have been particularly vivid and remained all through life. When he was past 68, he said, in 1786: "I can recall quite distinctly the circumstances, the condition of the country and the afflictions for several years previous to the time of our flight from Silesia in 1726." That is, for several years before he became eight years old.

When the parents saw that they could not remain unless they turned their backs on what their fathers had suffered and died for, they called the three sons together and said to them:

"Unless you turn Catholic, you cannot remain here; where we shall go we know not. If you turn Catholic you may keep your house and home and the favor and respect of men. For your sake we would much rather enter on a road of misery. If you could resolve to do this, it would give us great pleasure to trust in God and in the glory of His name. He will find a way and place where we may found a home again."

The three boys as one chose to flee rather than to turn Catholic.

Upon this heroic decision of the children, the family decided to forsake home and all for Jesus' sake and prepared to go. Among the hundreds that fled, they were the richest.

Their Flight

The preparations for flight were few and simple. They could not sell, for none dared to buy; they could not carry away their household goods nor even travel the roads by day, for soldiers guarded the highways to prevent their escape. According to tradition, they did as others did. On some dark night, the Saturday after Easter, 1726, they went to the barn, fed the cattle for the last time and parting from them in tears, shouldered the bundle of valuables and stole away on untrodden paths—father, mother and three boys, George, Melchior, and Christopher—to dwell among strangers in a strange land like Abraham of old. Though all was thus given up for Jesus' sake, Christopher in after life looked back to this experience and said: "We have never been sorry nor could we be sorry even though what we had to give up on our part was not an unimportant item."

His parents first went to Goerlitz, where some other Schwenckfelder refugees had located and remained until November, 1727, when they moved to Berthelsdorf where the great body of Schwenckfelders had found homes. During the temporary stay at Goerlitz young Christopher was making extracts from a Latin history of the ten persecutions of the early Christians. Even at this tender age he had a remarkable memory and judgment, accompanied by a strong desire to study and to read and write his mother tongue. In Saxony, for several years at least, he was placed among strangers as a shepherd boy when he spent many days in the woods alone to commune with nature and to learn to love nature's God. It was probably of these experiences that he sang in later life when he penned the words:

"In deiner zarten Jugend,
Liesz er dich spueren seine Tugend,
Sein Lieb und Vaters Guete
Legt sich an dein Gemuethe."

His experiences were such that then if ever he could say, as he did say in substance: "It is well with my soul."

His Schooling

He early learned to love the writings of Caspar Schwenckfeld but found that he must acquire the Latin and Greek to read them intelligently. The very practical question arose, how and when and where can these languages be acquired? His good mother, jealous of the baby in the family though anxious to see him grow in wisdom and favor, opposed his going away for his education, saying: "If we send him to school, he will acquire the ways of the world." His father favored his studying and occasionally gave him money to buy school books. Every penny that young Christopher could acquire was likewise invested in books. His time for study he had to earn practically as he had a fixed amount of spinning to do per day. By extra exertion he managed to win spare time—two days each week—and secured leave to go to George Weiss to study Latin. Weiss later rejoiced to call himself the teacher of Christopher Schultz. There was a strong bond of attachment between these that even death and the grave could not break. The Greek and Hebrew languages were acquired by the study of books almost exclusively.

One of the school books used by Schultz is still preserved, the *Reche-Buch*, containing copies of his work in arithmetic. From the title page we learn that the work was done in Berthelsdorf in the year 1731 when Christopher was thirteen years old. We find there also these words:

"Dies Buechlein ist mir lib
wer mir es stilt der isht ein Dib
er sey en Herr oder Knecht
so ist er an den Galgen gerecht.
Lust und Libe zu iedem Ding
macht alle Mueh und Arbeit gering."

He worked out 150 pages and then wrote at the conclusion, "Finem feci cum auxilio Dei libro hoc."

While Christopher was thus being grounded in the languages, and other useful knowledge, in the faith of the fathers, and was learning to earn his daily bread by tending cattle, by spin-

ning and weaving, death entered the household and called the mother away March 30, 1732, at the early age of forty-seven when Christopher was but fourteen years old.

Although there had been rumors and surmisings that trouble was brewing for the Schwenckfelders, the community was thrown into consternation when notice was served one day in the spring of 1733 that in a year's time they would all have to migrate again. After an extended investigation they decided to go to Pennsylvania in the spring of 1734. Death invaded the family circle again (two months before the contemplated migration) and took the father from the boys. February 15, 1734, leaving them homeless and parentless, but not hopeless nor friendless.

The Migration

The actual migration of the Schwenckfelders began on Tuesday, April 20, 1734, when the first family left Berthelsdorf for Pirna on the Elbe, the place of embarkation. We must not dwell on the experiences down the Elbe to Altona, to Amsterdam, to Harlem, to Rotterdam and then to sea to bid farewell forever to the Old World. His heart must have leaped with joy as on September 17, 1734, he heard the welcome words, "Land, land," from the lips of the watcher at the mast and five days later the booming of cannon announcing the arrival of another shipload of immigrants at the port of Philadelphia. On the journey to Pennsylvania he was the diarist of the company and made a full description of the voyage printed in the "Erläuterung." This diary shows a German style and maturity of thought in many cases not attained by older persons.

One of the first experiences of Christopher in America was to proceed to the courthouse in Philadelphia and before the proper officers to declare his allegiance to the King of England and his fidelity to the province, which was done on September 23. The following day, he joined his fellow immigrants in thanking God for his deliverance from the land of bondage.

Without trying to trace all the steps,

we may note the fact that by December, 1734, David Seipt could write to his brother in Germany: "We do not yet know if the spinning industry can be introduced and made self-supporting, but the Schultzes (referring to the three brothers) intend to make an effort." During 1735, Christopher worked as a journeyman weaver. By November of this year the three brothers had established themselves on a plantation of 150 acres located where Abraham Schultz now lives. The following year, 1736, they erected a two-story dwelling house. Their uncle and guardian Caspar Kriebel in Towamencin and their uncle George Schultz living three miles south of them gave them advice and financial aid, if such was needed. Here the three brothers toiled together almost ten years, as weavers and implement makers.

Earning a Livelihood

The house which the brothers erected was said to have been the first two-story house for many miles around. Melchior Neuman was their carpenter. Because they had no saw-mill they were obliged to saw boards out of logs by hand. They rolled the logs on a frame and thus devised a crude saw-mill of their own, human muscle above and below furnishing the motive power. Christopher Krauss joined them and they began to push things. They toiled at the looms as weavers and won fame by their fine linen. They manufactured looms, various household articles, wagon wheels out of three-inch planks and traces for the harness out of hemp. They tilled the fields: they carried to market the product of their hands, the crops from the fields which they did not need and the finest grades of linen of which they sold some to the governor of the state at eight shillings per yard.

While the three brothers were thus pursuing their daily toils in breadwinning, it is known that the spiritual side of life was neglected in no way. Religious services were held at their house, George Weiss the teacher and pastor visited them and wrote letters to them and a systematic study of the Bible and of Christian doctrine was kept up. During this time Christopher successfully

withstood a vigorous attack on his theology by his cousin, Melchior Schultz, who was a sharp reasoner, a vigorous disputer and a firm friend of the writings of Jacob Boehme, an author blacklisted by earnest Schwenckfelders. Spangenberg was also laboring for the conversion of the Schwenckfelders from 1736 to 1739, and Zinzendorf made his memorable attack on them in the winter and spring of 1742. Although only a young man then, letters still preserved show that Christopher was concerned for the welfare of the little flock even then.

Among the many visitors who came and went at this house was cupid, the ubiquitous young god of love and the result was that the three brothers wooed and wedded — Melchior, 1741; George, January, 1744, and Christopher in October, 1744. To show Christopher's consideration for his future wife it may be noted that three days before the marriage he with the knowledge and consent of his brothers, drew up a will in due form bequeathing to her 20 pounds in Pennsylvania currency.

Each One Now Goes His Own Way

The time soon drew near when it became desirable for the brothers to separate and seek to dwell apart. Accordingly, December 27, 1745, George and Christopher transferred their respective shares of over 400 acres of land which the company held, to their brother, Melchior, who in turn sold 180 acres of the same to Christopher, January 14, 1746. It was probably about this time that Christopher moved to this land and established himself on the farm, adjoining the Schwenckfelder Meeting House, near Clayton, Pennsylvania, occupied until recently by a descendant of his, Jeremiah K. Schultz. From one of the Heintze letters it is learned that this tract, now such rich farm land, was in 1742 still covered with forest and that in 1744 one hundred apple trees were planted.

Without forgetting or overlooking the means of earning a livelihood by toiling on the farm, a duty from which the farmer may never escape, we will note some of the work of Christopher Schultz in other lines. In 1743 he collected and

transcribed letters written by George Weiss, his esteemed teacher, friend and adviser. A little later, in 1746, he made a copy of the Hexatomus, a study of the Epistle to the Hebrews, by his pastor Balzer Hoffman. In 1748 in answer to a calumny about the views concerning marriage held by the Schwenckfelders published by M. Oettinger in an article on Job, a paper on marriage was prepared by several friends of whom Christopher Schultz probably was one. In 1750 he began the writing of a series of historical notes which was kept up until 1775 and continued later by someone else. These notes are of very considerable value in any study of the period. About the year 1753 a severe and serious sickness befell him, caused by a kidney trouble with which he had to suffer many years in a very weak condition. By the help of God and the use of much expensive medicine and a very careful diet his health was finally restored to the great surprise of himself and everybody else. He was also frequently troubled with headache which at times became quite severe.

War Activities

In connection with the French and Indian war, he was quite active. He helped to raise and pay the home guards sent out to defend the frontier settlers in the Maxatawny valley. He assisted in preparing several township wagons to do hauling for the provincial troops. He translated into German a sermon by a New England minister which treated of the war. He urged the raising of the 215 pounds collected by the Schwenckfelders for the use of the Friendly Association to bring about peace with the Indians by pacific measures. He attended meetings with the Indians at Easton and at Lancaster. His influence over the people at this time is shown by an amusing episode described as follows by Isaac Schultz:

"Alarm on account of the Indians came at one time with such force across the hills into the lower valleys of Hereford that the residents suddenly began to prepare for flight. They gathered their valuables; the kneading-troughs with dough and flour in them were snatched from the wondering bakers and with the valuables placed on the wagons, the fires were extinguished, the

guns were shouldered, and off they started along the Maxatawny road in the direction of Philadelphia. They stopped when they came to the top of a hill to wait for some neighbors. Here they were met by their friend Christopher Schultz when they decided to investigate the cause of the alarm. After looking into the matter they learned that they had followed a false rumor and returned home again."

About the year 1770 he became troubled with very painful and itching eyes, rendering continuous reading or writing impossible—a great affliction to a book-worm such as he.

Hymnology and School System

When the reaction subsequent to the period of the Jesuit oppression set in, the condition of the public religious exercises was at times at such a low ebb that it seemed as if the whole movement in this direction might come to an end. Christopher Schultz became a Moses to this little band to lead them into closer and more active union. One of the earlier works in this direction was the publication of the *Neu-Eingerichtetes Gesangbuch* of 1762. He did a great deal of the work on it, contributed several hymns and prepared the introduction. To illustrate the temper of his soul we may translate the following words from his introduction:

"It has been the object to gather beautiful, instructive and edifying hymns. With respect to the beautiful or what may properly be called the beautiful in this connection but few in our day agree nor would we dispute the taste and judgment of anyone. With those, however, who find the beauty of hymns in the high art of poesy, graceful words and ingenious flowery style or sounds pleasing to the ears, one hopes to win but scant credit through this collection. Such will do well to look for these things elsewhere, though no innocent use of these things is disparaged. For ourselves we choose to aim for what is beautiful before God in order that it may meet His favor and glorify Him. With Him a pure simplicity is an ornament of beauty; this does not mean silliness nor ignorance but a oneness of the heart with God, a condition in which the eye of the mind does not concern itself with what is pleasing to the world, the flesh and evil lusts thereof."

In the fall of 1762 a general conference was held by the Schwenckfelders to promote the welfare of their people as a religious body in which Christopher took

a leading part. A number of private houses were designated at which regular services were to be held thereafter. His was one of them. He was also called upon at the conference to prepare his manuscript Catechism for the printer to be published for general use. This was issued in 1763. This same year he was appointed Catechist of the young for the Upper District. The following year we find him taking a leading part in the organization of their school system, advocating the schools, giving and soliciting money and defending the cause of education against unfriendly criticism. About this time also he came to be looked upon as their regular minister and his services in this line were frequently called upon. At Memorial Day 1764 he took the leading part in the exercises of the day and this was kept up more than twenty years. In a collection of sermon outlines by him, these words are found, dated March, 1764, the funeral of an infant daughter of John Yeakel: "Dies war mein erste freue Abhandlung bey ceffentlichen Leichen-Begaengnis." From this time on, as long as health permitted, he served as pastor for the Upper District and was often called to the Lower District on a like service.

The Heintze Correspondence

About this time a vigorous correspondence sprang up between the Schwenckfelders and their religious brethren in Silesia known popularly as the *Heintze Correspondence*. Hundreds of letters were exchanged, as many as forty-four being sent in one package. The communications took a wide scope but even here Christopher took a part and wrote many of the most important letters. This correspondence opened the way in part for the publication of books, and the Schwenckfelders embraced the opportunity. During the winter months of 1768-69 Christopher with the aid of friends prepared the "Erläuterung," a vindication of Caspar Schwenckfeld and his followers and an exposition of the main lines of doctrine—a book that, while it is not perfect, is a textbook today and in its particular line has not its equal. It may be in place in this connection to call attention to another literary

work of Christopher Schultz. About the year 1775, he and several others agreed to meet for a few hours occasionally and take up a careful study of the whole system of Christian theology. As a basis they took Dr. John Jacob Rambach's *Dogmatic Theology* and studied the same in the light of their own system of teaching, Christopher taking the lead and writing out the conclusions. The result of this work, continued eight years, was a book of more than 600 pages—a systematic theology, entitled "*Compendium das ist kurze Zusammenfassung und Inbegriff derer Christlichen Glaubens-Lehren.*"

Home Life

A glimpse at the home life of this saint of God is afforded by these words written by David, one of his four children born between 1749 and 1759.

"Neither through a light-hearted jesting nor on the contrary through a dry, lordlike, austere life did he at any time weaken the respect due a house-father and husband or lose the love of his children upon whom a stern look by him had more effect than many another parent can force from children by scoldings and ragings. He was at all times friendly and pleasant, quick in arriving at conclusions, never disheartened, kindly affectioned and obliging to all without flattery, being neither a sycophant nor a double dealer."

That he in spite of bodily ailments was physically not a namby-pamby, flabby weakling is evidenced by his leaving home on horseback on the morning of April 17, 1773, at the age of fifty-five, riding to Reading, leaving there at 2 p. m. and pushing on, accompanied by a few others, until 10.30 p. m., when he stopped at Madero's. The next day he pushed his way to Fort Augusta, the present Sunbury. The third day he went as far as Sam Wallis's at the bend in the Susquehanna below the present Williamsport where for the next few days surveys of land were made.

Public Service

It is but a natural result to have such a man become a useful member of the civil community. Hence, one need not be surprised to see Christopher write the wills of his neighbors, to settle up estates as executor or administrator, to serve as

guardian, to arbitrate disputes. He could rejoice in the esteem and acquaintanceship of the leaders in political affairs as well as of many of the leaders in the different churches in eastern Pennsylvania. His son in particular mentions the regard felt for him by the officers of the province representing the English crown prior to the Revolution. Even his neighbor, Johann Baptiste Ritter, the priest of the Roman Catholic Church, came to him for advice. He enjoyed good neighbors because he was a good neighbor himself, but circumstances do not permit us to linger on these things.

A study of Christopher Schultz without making reference to his relation to the Revolutionary War would be manifestly incomplete. This war brought perplexity, distress and many privations to the Schwenckfelders, although they as in other cases fared better than others. They had secured permission to settle in Pennsylvania before the migration in 1734; they had promised fidelity and faithful allegiance at landing; they had always sought to live as dutiful subjects should, mindful of the promises they had made. Parting from an adopted country gave them pain, hence they hesitated at times in giving allegiance to the new system of government as it began to unfold itself. Early in July, 1774, Christopher attended a meeting of citizens of Berks County at which the following was adopted:

"Resolved—that it is the earnest wish of this convention to see harmony restored between Great Britain and the colonies . . . but if the British Administration should attempt to force submission to the late arbitrary acts of the British Parliament, in such a case we hold it our indispensable duty to resist such force and at every hazard to defend the rights and liberties of America."

The actual breaking out of hostilities brought into bold relief the leading factions: those favoring and those opposing war with the mother country. Besides these two elements there was another class including the Schwenckfelders who from religious motives were opposed to all bearing of arms. These added another serious problem to the perplexities of those in power. The people in general could scarcely reconcile themselves to the

feelings of the "non-militants" and were often led to show their disapproval by acts of violence in private life. A Schwenckfelder chronicler of the times says:

"For those citizens of the province who at the breaking out of the war did not take up arms, the prospect was often full of fear and dread. The mad rabble said; 'if we must march to the field of battle, he who will not take up arms must first be treated as an enemy'."

A few weeks prior to this, March 31, 1777, Christopher Schultz was appointed a Justice of the Peace. Was this a bribe in guise to stop his mouth? It is to be regretted that no positive reliable information has come to the writer's notice respecting the acceptance or non-acceptance of this commission. The case seems to be covered, however, by these words of his son David:

"The office of justice was offered several times and he was begged to accept. He was told that if he would but give consent the commission would be brought to his door but he always refused to accept."

The Test Act

Although great hardships had already befallen the Schwenckfelders with many others, their lot was made much more grievous by the general militia act of 1777, passed to restrain the insolence of Tories. This Test Law went into operation on July 1, 1777, and before a month had passed was used to harass the Schwenckfelders. On the basis of the law George Kriebel, one of their number, was illegally imprisoned at Easton on charges preferred by his neighbors. On the twelfth of August his friend, Christopher Schultz, drafted a strong letter to his old-time friend, Sebastian Levan of Maxatawny, who, as one of the members of the assembly, had helped to pass the law. The next day he went to Philadelphia to appeal to the proper authorities and his appeal was not in vain for his cousin was soon released from the Easton jail. He managed to so direct the thoughts of this people that not one actually took up arms in battle among those who stood true to the professions of the fathers.

To show his fearlessness we will quote a sentence from said letter. He addressed

Levan as a member of the assembly and criticised the law, saying near the conclusion:

"Even though I should lose my all, I would not for ten such rich estates as yours take part in such iniquitous proceedings. I am going to Philadelphia tomorrow to see whether restraint of this evil may not be secured there, for thus we cannot live."

Needless Bitterness

To show that his life was needlessly made bitter at times, we may relate briefly a few incidents. December 13, 1779, he was appointed assessor of Hereford township by the county commissioners, returns to be made at Reading January 10th, following. He was then 62 years old, troubled with asthma, but in comfortable financial circumstances, interested in religious work and not disposed to hanker after worldly honors. In order, however, that the public business might not suffer by delay he, under strong protest, notified the under-sheriff that he would begin the work in the hope that someone else might be substituted to finish the work. He started after the holidays, when deep snow fell, making the hilly roads of Hereford impassable. He deputized his son, a taxpayer, to complete the work, he delivered the returns on or about February 20th to Adam Wittman, one of the commissioners. When he was informed that the quota had been fixed, he protested against the proceedings as unconstitutional. For a variety of reasons, probably spurred on by the "Langschwammer Calumnianten" of whom he speaks in a letter "with sinister schemes" as Christopher suggested, matters were made unpleasant for him. The commissioners brought charges against him: that he did not administer the oath in form, that he sent his son to do part of the work; they threatened to withhold the duplicate, to double the taxes of the township, to prosecute him, to impose fines, etc. Christopher secured help and appealed to the Supreme Executive Council in Philadelphia, May 19th, who referred him to the Supreme Court shortly to meet in Reading, without entering into the case. He appealed again to President Reed of the Supreme Executive Council for himself and taxpayers,

against wrongs of the commissioners toward him and the taxpayers. He was then summoned to appear in Reading, June 5th, to show cause why fines, etc., should not be imposed. He appeared before the commissioners June 4th for a hearing. The result was loss of wages and a fine, how much I am unable to say. The last item is a letter written by Christopher, dated June 9th, in which he vigorously defends himself, saying in conclusion that though he had ample means and grounds for seeking redress and revenge, he had more important duties than to fight about such things. The case seems to have been an instance of misunderstanding, spitework and attempted humiliation of a noble and esteemed citizen.

With respect to another bitter experience the following may be considered. In the year 1781 after Christopher's head had grown gray, even white in the service of the people and he had given a thousand evidences of his uprightness and unselfish purposes toward them in general and almost to each in particular under all manner of circumstances, he was accused of "Falschheit and Geitz" by Hansz Yeakel of Hosensack, a respected member of the community who was under the greatest obligations to him for particularly weighty services rendered gratis. The matter was talked about in private so long that it finally came to the knowledge of Christopher himself, who at first did not recognize it but finally in pain and sorrow opened his heart to some supposed faithful friends for advice. They were asked to investigate the charge but they, instead of investigating, helped to spread the talk, saying that there must probably be a reasonable ground for the charge. The matter spread until his close friends almost doubted his veracity. A general conference was held of the conclusions of which no knowledge seems available now, but from general knowledge of the man one feels that vindication and declaration of innocence were alone possible. After-life shows that Christopher held their full confidence again, even in the following year he towered head and shoulders over his fellows as a moral and intellectual Christian giant.

The Church Constitution

We will for a moment consider the adoption of the church constitution by the Schwenckfelders and the consequent formation of the present organization. It must be remembered that in taking this step these people entered upon a new period. The more direct occasion of this closer union is thus accounted for by a writer.

"Many were indifferent, mutual distrust seemed to fill some hearts and there was so much lukewarmness manifest that utter ruin seemed to stare them in the face. There was great neglect in the fulfillment of ordinary Christian duties. The children were remiss in Christian culture, the young people upon and after marriage showed scant attention to the doctrines of the fathers, many seemed to be surcharged with envy and calumny, and indifference concerning many serious matters prevailed."

In the movement for organization Christopher Schultz was the leading spirit and well earned the name "father" in this connection. Others indeed took important parts and should not be forgotten, but he pre-eminently deserves to be recognized for the leading place he filled. At the third constitutional convention, held June 1, 1782, after some preliminary discussion, the proposed constitution was drawn up by Reverend Christopher and laid before the meeting under the name "*Vorschlag nuetzlicher Stuecke bey einer religioesen Gesellschaft in christliches Bedencken zu nehmen.*" This was adopted and has since been recognized as the Constitution. George Kriebel said on Memorial Day, 1789, that Christopher told him that the Constitution was given as he first wrote it without changing a word and that he felt a movement in his heart as the same was put into his mind. Thoughts clamor for utterance here but we must repress them.

Of his labors subsequent to the adoption of the Constitution, it may be observed that he was chosen a minister under it and acceptably performed the various duties of the office. He revised his catechism and reissued it in 1784; he began by request to preach a series of semi-annual sermons on the Sacraments, was called upon to prepare a book of sermons on the gospel lessons

for the church year, and for many years continued to take an active part in the observance of the Gedaechtniss-Tag. His book of sermons was not prepared on account of other duties and the weakness of old age.

His Will

Calling to mind the mortality of his body, Christopher Schultz made a will dated February 12, 1784, replaced, however, by another drawn up October 24, 1788, and probated after his death. From the earlier will we learn that he owned the old homestead of almost 200 acres. Three tracts each containing over 300 acres in Westmoreland, a lot in the town of Northumberland, an out-lot of five acres close by, a tract of 349 acres in Buffalo Township, Northumberland County, and his brother Melchior's plantation of about 200 acres which he had bought for his son Andrew to whom he had also advanced several considerable sums of money. God's love and care cannot be determined on the basis of his giving or withholding dollars and dimes, worldly honor and preferment and yet one can hardly avoid thinking of God's word:

"There is no man that hath left house, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions."

It is to be regretted that we cannot linger longer on these things, but your patience has been taxed sufficiently and we must seek to bring these fragmentary remarks to a close. February, 1787, Christopher was attacked by a stroke which so weakened his memory and thinking powers that he could not continue his classes for the instruction of the young and could not deliver set public addresses. Even at Gedaechtniss-Tag, 1787, he for the first time in twenty-five years took a seat in the audience without delivering his usual sermon. His condition improved, however, a little later so that by December, 1787, he could

resume some of his work. To quote the words of the Genealogical Record. "Father Schultz died on May 9, 1789; the immediate cause of his death was apoplexy, although he had been indisposed some time previous to the attack. His last words, barely audible to the family, were: 'A little while and ye shall not see me and again a little while and ye shall see me, because I go to the Father.' The Rev. Christopher Hoffman preached the funeral sermon, taking for his text the words of St. Paul: 'I have fought a good fight, I have finished my course, I have kept the faith.' He lies buried in the cemetery located near his home below Clayton, Pennsylvania."

An Humble Christian

Christopher Schultz was an humble Christian, one of those rare saints who can remain little even though the work grows big on their hands. He never spoke of his own views, guidance, feelings, experiences, but according to his powers sought to make known his Savior, Jesus Christ. His parents were not prophets but the name Christopher—Christ-bearer—was surely prophetic and they helped to make it such by their life, words and prayers. They exemplified the old words: "Train up a child in the way he should go." In the present day it seems as if people say: "Let a child like the neglected garden grow up as it chooses." Parents, do you know how utterly impossible it is for children to grow up clean and pure whose life principles are mud and soot? He was a man who in the evening of his life could look back over a busy and eventful past and say that he was not conscious of any act for which he had cause to feel ashamed. He was thoroughly grounded in the Bible and in Schwenckfeld theology and had the power of presenting clearly points and systems of doctrine. He was well versed in Church history, particularly of the Reformation period and had acquired considerable knowledge of geography and astronomy.



CHRISTOPHER SCHULTZ IN PUBLIC LIFE *

By REV. ELMER E. S. JOHNSON

The master of the thought that lies beyond him can see clearly into the future. The world has forgotten its history and that is one of the basic reasons why the world fails, and that is one of the chief reasons why Christopher Schultz succeeded, because from his earliest boyhood he penetrated into the future.

Resting back upon the past he became familiar with the German, Latin, Greek and Hebrew languages, a fundamental knowledge which enabled him to write in an easy English style. Thus cultured he could stand in the halls of justice and legislation giving to both valuable counsel and support. Possessed of a very humble spirit he sought daily the counsels of God and endeavored to live in the love of his Savior.

Here we have a man born in a home of plenty, who in his youth had joined his parents and brothers in leaving possessions and native land because they had conscientious objections to the demands made upon them by a state church. Driven into the lowly ways which befall oppressed people he came again, after years of tribulation and privation, to a position of power and influence. No task was too menial for him to undertake and no responsibility too arduous for him to assume; he knew how to cut down a tree and convert the log into lumber, turning the same into a chair or a plow or a loom; he learned how to clear a wilderness and turn it into the choicest farm; he knew how to grow flax and from its silk-like fibers spin and weave the finest linen. He wrote the letters for his neighbors, also their wills and deeds in land sales, settled their estates, arbitrated their disputes, was guardian for their orphaned children, preached the Gospel on the Lord's Day and on other days set apart for worship, he wrote books pub-

lished on both sides of the Atlantic. He enjoyed the confidence of many living near and in the seats of governmental authority.

At the time, in 1736, when Christopher Schultz together with his two older brothers, George and Melchior, were making their first land purchases in the province, Pennsylvania was entering the last stage of Quaker control. Like the Friends, Christopher Schultz and his fellow-believers could say, "Without any carnal weapon we entered the land and inhabited therein as safely as if there had been thousands of garrisons; for the Most High preserved us from harm, both man and beast." Indeed, it was a fact that from 1681 to 1775 there was neither conflict nor blood shed by the Pennsylvanians and Indians. Scarcely had the Schwenckfelders become established when England, in 1739, declared war on Spain, and the Pennsylvania governor asked the Quaker-controlled Assembly for aid in defense of England. This marks the beginning of a well-laid plan to militarize the colonies and to drive the Quaker from his rule. By the end of the 'forties of the eighteenth century so many events had taken place in Europe which directly affected the American colonial establishments—the war between England and France in 1744, the capture of St. Louisberg on Cape Breton by the Massachusetts colonies, the inspired Indian troubles between the Delawares and the Six Nations, the raising of an expedition against Canada—all these events led to a call on the colonies for troops. This raised a most serious question among Quakers, Mennonites, Brethren and Schwenckfelders, and also among a considerable portion of the Lutheran and Reformed people in the colony.

The many thousands of Germans who settled in Pennsylvania prior to 1750 valiantly supported the Quakers in their conduct of the government of the colony. When the proprietary governors found they could no longer control the

* Address delivered at Memorial Day Services, Palm Schwenckfelder Church, September 23, 1939.

Assembly, Governor Thomas reported to England that the Quakers were a stubborn lot and suggested an oath be made preliminary to the assumption of public office. Moreover, in 1751, John Kinsey, the last of the Quaker Chief Justices and for ten years speaker of the Assembly, died; also James Logan, successively provincial secretary, commissioner of property and Chief Justice. And in that year Benjamin Franklin was elected to the Assembly, of which he had been clerk since 1736. While it is true that Christopher Saur, the Germantown printer, exerted a wide influence upon the colonies which was favorable to the pacific measures of the Quakers, the tendency was now growing in the direction of militarism.

Among the Schwenckfelders this gave rise to grave concern. And now we discover Christopher Schultz becoming involved in public affairs with which he remained in touch to the end of his life in 1789. The vital question for him and his fellow-believers in 1751 was: "What shall a Christian do who has enjoyed the protection and peace under his government when that government is attacked?" He was aware that a Christian could not take up arms for the purpose of killing a fellow human being. This being so, how is a Christian to meet the situation? Certainly, by Christian means, and not by force of arms. This spirit pervades the memorable petition drafted, November 20, 1754, by Christopher Schultz to the Honorable Hunter Robert Morris, the newly appointed lieutenant - governor and commander-in-chief of the province of Pennsylvania and counties of New Castle, Kent and Sussex upon the Delaware. The original of this petition is in the handwriting of Christopher Schultz and bears the signatures of the foremost German settlers in southeastern Pennsylvania. This petition expresses to the new lieutenant-governor a hearty welcome and prays that rights and liberties enjoyed by the Germans in Pennsylvania might not be taken from them.

With the outbreak of the French and Indian War came the end of Quaker government. Although Christopher

Schultz aided in furnishing protection to the settlers in Maxatawny and in fitting out and dispatching wagon trains of provisions, he is far more conspicuous in the Indian conferences inaugurated by the Quakers. We are in possession of an account written by Isaac Schultz (1778-1867), describing an amusing episode happening at the time involving Christopher Schultz. This account reads: "Alarm on account of the Indians came at one time with such force across the hills into the lower valleys of Hereford that the residents suddenly began to prepare for flight. They gathered their valuables; the kneading troughs with dough and flour in them were snatched from the wondering bakers and with the valuables placed on the wagons, the fires (on the hearths) were extinguished; the guns were shouldered, and off they started along the Maxatawny road in the direction of Philadelphia. They stopped when they came to the top of a hill to wait for their neighbors. Here they were met by their friend, Christopher Schultz, when they decided to investigate the cause of the alarm. After looking into the matter they learned that they had followed a false rumor and returned to their homes again."

When the Society of Friends resigned their control of the Assembly in 1756 they immediately formed what is known as the "Friendly Association for Regaining and Preserving Peace with the Indians by Pacific Measures." With this movement Christopher Schultz immediately affiliated himself. So we find him in the great Indian conference at Easton in 1756 with his Quaker Friends, Anthony Benezet and Israel Pemberton, together with the famous Delaware Chief Teedyuscung and Conrad Weiser. He stood solidly with the Friends in the settlement of disputes with the Iroquois and the Delawares over against the newly organized militaristic government of Pennsylvania. Similarly we find him at the table in the Indian councils of 1757 at Lancaster with his Quaker Friends and Conrad Weiser. He raised 215 pounds in money among the Schwenckfelders to promote peace with the In-

dians through the Friendly Association.

During the years that followed to the outbreak of the Revolution, Christopher Schultz was continuously associating himself with the people who sought to preserve the peace and maintain peaceful relations in the colony. After the disposition of the Iroquois claims of northern Pennsylvania we find him on an expedition, in 1773, serving as a commissioner to view land purchases on the upper Susquehanna. This commission traveled on horseback, April 17th to 19th, along the Susquehanna to its bend below the present site of Williamsport. He continued with the commission in the days that followed when the surveys were made and the boundaries fixed.

Early in July, 1774, when the tea ships had been refused the right to land their cargoes at Philadelphia, New York and Charleston, the authorities in these cities had the tea stored in damp cellars where it became a total loss; at Boston they had a famous tea party instead. This resulted in Parliament passing what is known as the "Boston Port Bill" which directed the closing of the port of Boston and the removal of the customs' house to Salem. The county of Berks in the Province of Pennsylvania had been erected in 1752. It so happened that on July 2, 1774, a very respectable body of freeholders and inhabitants of the said county met in the city of Reading for the purpose of reviewing the political situation. The meeting was presided over by Edward Biddle, Esquire, who represented Berks County in the General Assembly at the time.

Among those present was Christopher Schultz. The Boston Port Bill was declared to be "unjust and tyrannical in the extreme." Among the resolutions that assembly passed, the seventh reads, "That Edward Biddle, James Read, Daniel Broadhead, Henry Christ, Esq., Christopher Schultz, Thomas Dundas and Jonathan Potts, gentlemen, be, and they are hereby appointed a committee to meet and correspond with the committees from other counties of the Province." On July 15th, following this assembly, a provincial conference was

held in Philadelphia to continue the discussion, with Christopher Schultz attending as a member of the corresponding committee for the county of Berks.

As the difficulties were increasing the authorities deemed it wise to lay plans for meeting the situation. To that end at the Court House in Reading on December 5, 1774, a committee was chosen to be known as the County Committee of Observation, the members of that committee being in order of their appointment the following: Edward Biddle, Christopher Schultz, Dr. Jonathan Potts, William Reeser, Baltzer Gehr, Michael Bright, John Patton, Mark Bird, John Jones, John Old, Sebastian Levan, George Nagel, Christopher Witman, Jacob Shoemaker, and James Lewis. It is to be noted that the name of Christopher Schultz is the second on the list. This committee held a meeting on January 2, 1775, in the city of Reading and appointed Edward Biddle, Mark Bird, Baltzer Gehr, Sebastian Levan, John Patton, Jonathan Potts, and Christopher Schultz as delegates to represent the committee of Berks at the Provincial Convention to be held at Philadelphia, January 23, 1775. Here again we notice that of the seven men chosen Christopher Schultz is one.

At this juncture Christopher Schultz found it necessary to clarify his position and attitude toward the impending conflict. Consequently, he wrote a letter on January 12, 1775, to the Honorable Edward Biddle, Esq., which in part reads as follows: "Union is allowed on all sides, to be the thing, which, at this Crisis, by all Means must be cultivated and preserved. A Union with our Sister Colonies; a Union amongst ourselves, which concerning the Sd Article will undoubtedly require the utmost Caution and Prudence. . . ."

"You know Sir, how that vast and considerable body, the Quakers, behave, they do not appear in choosing, and sending of Members, and I can assure you Sir by good Authority that Thousands amongst the Germans, who incited by the renowned privileges in those Matters, took their refuge to this Province, follow their example keeping

inactive, and watching the Event. . . . The Distractions which an unbounded martial Spirit of the unbridled Crew, would occasion, toward such as are unwilling to join with them, are Apprehensions which have great weight with many".

"A virtuous Standing, unto the last Extremity, to the peaceful Maxims, under which this Province hath been founded, and by which we have been till now safely protected and preserved by divine Providentz in several most imminent Dangers, would draw I hope a Blessing upon our innocent Endeavors, would endear and keep up good Confidence unto one another; we could all remain free, to do jointly and severally, what is most essential to our Preservation; and which I think we could well excuse to be not contrary or offending the Union with our Sister Colonies: Seeing whereas a peaceable opposition to the Ministerial oppression is resolved by the Continental Congress, Our erecting a Militia in our Circumstances at this Time of professing and Petitioning for Peace, would in us be a rash Attempt, and a very foremost Step towards War, before other Colonies, whilst we undertake now to do, what we never have done before, and what we on several pressing Occasions by all Means have avoided to do. When other colonies only go on and improve or continue with that which ever since their Foundation hath been a rule and custom with them".

"Sir I do not know in the least what your or the other worthy Members their Sentiments are in this particular . . . and whether it would be thought convenient, to have a private Meeting of our County Members in Philadelphia before the Matter be debated in the Provincial Committee." "I am Sir, Christopher Schultz."

When the Continental Congress ordered that a day of prayer and penitence be observed May 17, 1776, it was Christopher Schultz who conducted such a service among the Schwenckfelders on that day at "Coushehoppe." He opened the service by reading Leviticus 26 which was followed by sundry remarks on the war situation, taking

Amos 3: 6 for his text: "Shall evil befall a city and Jehovah hath not done it?" In the opening remarks he declared the Lord is using the vicious ministry at the English Court to punish us for our sins and that we should look into our uncircumcised hearts that we might be made humble and meek. "We want to hope and trust," he went on to say, "that the loving God knows some yet to be in these lands who continue in His Grace and upon whose outcries and prayer He is graciously looking." Continuing, he reminded his hearers that we must not be found wanting in our devotion, trusting not in our own worth, but in the friendliness and mercy of God. In this present turmoil and danger our chief questions for us to consider are whither are we to turn for our Preservation and how are we to arrive at this preservation. For him it was clear that the resort to armed defense and armed intervention was not the answer. Perhaps his attitude is more definitely stated in his paper of May 1, 1777, entitled "A Candid Declaration of Some So-Called Schwenckfelders Concerning Present Militia Affairs" in which he said:

"That we who are called Schwenckfelders for conscientious reasons are unable to take up arms for the purpose to kill other men; this is our confession and we stand thereby; those who know of us know that such is our position."

"That up until now our government has permitted us to enjoy such freedom of Conscience."

"That in persuance of the public Resolution of Congress and our General Assembly of the time we comforted ourselves with the assurance that such liberty would be assured us in the future."

"That aside from this death-dealing service with sword and gun we are always prepared with other citizens to bear our part of the burdens and perform civic services."

"That in consequence of all this we are utterly unable to allow ourselves to become embroiled in the Military, although we do not want to shirk other governmental duties."

During the year 1777 a General Military Act was drafted, commonly spoken of as the Test Law. This went into effect July 1, 1777. While this new military act was pending, March 31, 1777, an effort was made to induce Christopher Schultz to accept a commission as Justice of the Peace. This he declined. Meanwhile, his co-minister and friend, George Kriebel (1732-1805), who refused to take the test, was imprisoned at Easton. Consequently, Christopher Schultz drafted a strong letter of protest August 12, 1777, to his old-time friend, Sebastian Levan of Maxatawny; Levan, member of the Assembly, was one of those instrumental in passing the Test Law. In that letter Christopher Schultz said: "Even though I should lose my all, I would not for ten such rich estates as yours take part in such iniquitous proceedings. I am going to Philadelphia tomorrow to see whether restraint of this evil may be secured there, for thus we cannot live." It is very evident that his influence in Philadelphia availed much since George Kriebel was released from the Easton jail.

As he advanced in years and experience the public continued to seek his advice and enlisted his services in civil and also military affairs. On December 13, 1779, he was appointed assessor for Hereford township, but he was reluctant to accept. Under vigorous protest he informed the under-Sheriff for Berks County he would assume the responsibility but some other person would do the work. A severe snow storm made roads impassable for weeks with consequent delays, although the returns were to be made January 10, 1780. He deputized his son, David Schultz, to assess the properties in Hereford and finally made return February 20, 1780. Because of this belated return he lost his wages and was fined June 5, 1780; four days later he protested the penalty but concluded "though he had ample means and grounds for seeking redress and revenge, he had more important duties than to fight about such things."

Among such "more important duties" may be named an appeal sent him under

date of August 10, 1782, by William Reeser, a native of Bern township, sometime member of the Committee of Observation and since 1778 one of the judges at the Court in Reading. This appeal was made in behalf of the government's plan of releasing the German Prisoners of War held at Reading. Herein Christopher Schultz was to render counsel and aid. It shows that he was held in high esteem notwithstanding his avowed opposition to the entire business of the war.

He wrote his will in 1788, which was probated September 28, 1789. He was a man of good physique, well-built, broad shoulders, straight as an arrow, his black hair had turned white by the time he reached the age of 60; broad hips, a full, fresh face, heavy eyebrows, brown eyes, double chin; in speaking or singing he had a clear voice that carried to the end of any audience; he was friendly, knew how to make friends, personality was charming; he possessed those characteristics which made him a man of the people and for the people. His family had been among the wealthiest in Silesia in Germany. Although that wealth was lost and he was both a minor and an orphan at the time of his arrival in Pennsylvania, at the time of his death he possessed 800 acres of land, 1,720 pounds of money, and a library of huge proportions.

He rode to Philadelphia in the beginning of April, 1789, and, as was his custom, he sojourned at Israel Pemberton's house. His return from Philadelphia occurred on Wednesday, April 29, apparently in good health, cheerful, greeting the family when he got off his horse. He had been away ten days or so. The following evening pains came into his lower limb. Sunday his son asked him whether he could go to the meeting and he thought his condition was such that he shouldn't go. The following Saturday, May 9, at 9 o'clock in the morning, he passed away at the age of 71 years, 1 month and 13 days; two days later they laid his body to rest on his own land, the Washington burial ground.

Christopher Hoffman preached the

funeral sermon. The text of that sermon is taken from II Timothy 4: 7, 8—"I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give to me at that day and not to me only but also to all them that love his appearing."

Christopher Schultz belongs to one of the learned men of the eighteenth century in Pennsylvania. His library was an extensive one embracing literature in many languages. He was a cultured gentleman who gave himself freely to the fostering of things which contributed to the public good. Nevertheless, he neither sought the applause of the

public, nor would he accept positions of distinction unless he believed thereby he could be of benefit to his fellowmen. At no time would he compromise his position regarding the burning question of participation in military pursuits, he consistently remained a conscientious objector. And yet few of his contemporaries in a wide circle in which his influence was felt was held in higher esteem. From his family and his friends he took leave with the words: "A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father." While he loved the land of his adoption dearly, he loved and feared his God above all else.

HISTORY OF THE "ERLÄUTERUNG" *

By SELINA GERHARD SCHULTZ

Every effort put forth by the friends of Schwenckfeld in Europe to vindicate him and his doctrine in the course of his lifetime was unsuccessful. It was not until the last handful of his Silesian followers had found refuge in America that they finally succeeded in publishing a book called "Erläuterung für Herrn Caspar Schwenckfeld und die Zugethanen seiner Lehre," that is, a vindication for Schwenckfeld and his adherents; their history in brief up to the year 1740; and a summary of their confession of faith.

Some time prior to the year 1768 several copies of the "Preussische Helden Staats und Lebens Geschichte Friedrich II," printed in Tübingen, 1760, came into the hands of the Schwenckfelders of Pennsylvania. It brought to their remembrance the fatherland and the royal invitation given them in 1742 by Frederick the Great to return to their estates in Silesia and to enjoy religious liberty. A meeting was held in Skipack, and the fathers decided to acquaint the world with the truth concerning their doctrine and history by publishing the same in a book.

The task of writing it was entrusted to Christopher Schultz, the illustrious Schwenckfelder scholar, teacher, and preacher, who had himself experienced a part of the thrilling history which he was to write. Shortly before Christmas in 1768 he began the work, and learning through David Nitschman, a Moravian bishop, that there would be an opportunity to send the manuscript to Germany the following month of March with one of the Moravians, for printing, he put forth his best effort and completed it February 18, 1769. Caspar Kriebel, Christopher Kriebel, Balthasar Hoffman, and others assisted in the work as copyists.

On March 8, 1769, the manuscript together with a letter containing instruc-

tions for printing, and money to pay expenses, were sent to Bethlehem, Pa., and from there forwarded to Carl Ehrenfried Heintze, Probsthayn, Silesia. Heintze was one of the few adherents of the Schwenckfelder faith remaining in Silesia. For many years he carried on a correspondence with Christopher Schultz, and Christopher Kriebel in Pennsylvania. In the letter which accompanied the manuscript, Heintze was instructed by Christopher Schultz to make whatever corrections and changes in the work he deemed expedient and under all circumstances to exercise great care and secrecy in keeping it out of the hands of enemies until printed.

An appendix to the volume was to consist of a brief sketch of the life of Caspar Schwenckfeld; an account of the last hours of his life, written by an eyewitness, Jacob Held von Tieffenau; a letter written to the Silesian friends by George deBenneville of Bristol, Pa.; and an account of the voyage of the Schwenckfelders from Altona to Pennsylvania, by Christopher Schultz.

At the suggestion of the author, the "Erläuterung" was dedicated to Frederick the Great as an expression of appreciation and gratitude on the part of the Schwenckfelders in Pennsylvania for his royal invitation of 1742. Heintze received the manuscript and letters October 17, 1769. At the same time money was also forwarded to Heintze by the Schwenckfelders for a threefold purpose: (1) To pay expenses for printing the "Erläuterung"; (2) To search for old Schwenckfelder manuscripts and old books, to buy them and send them to Pennsylvania; (3) To pay postage for continued correspondence.

Up to the year 1769 none of Schwenckfeld's works had been printed in Silesia. It was with fear and misgivings, therefore, that Heintze assumed the responsibility of managing the printing of the "Erläuterung." In one of his letters to Christopher Schultz he tells how one night in a dream he

* Read at the Kriebel Reunion at Zieber's Park, Montgomery County, Pennsylvania, August 31, 1907.

saw a book, printed in letters of silver, he tried to read it but the only word he could read was the word "Jehovah" on the title page. A few days after this incident he received word from some friends in Goldberg that there were letters and money awaiting him at that place. When he arrived there he found the manuscript of the "Erläuterung" among the letters. He set to work with great care and with the utmost secrecy.

Difficulties in Printing

First of all he found it necessary to secure a special royal concession to print. In addition to this he had to send the manuscript to the Royal War and Crownland Bureau for examination. Weeks went by, but no answer came. When Heintze inquired about it, he was told to be patient, the manuscript would be returned as soon as it had been examined by the proper officials who were just then celebrating a season of holidays. In a few weeks he inquired again, but they were still feasting, and it was not until six months later that the manuscript was returned with permission to print, since nothing "contra statum publicum" was found therein.

The next difficulty that presented itself was that of securing a printer. Under the conditions existing in Silesia the prospects of selling the book were not very bright. Religious freedom had already been granted to the inhabitants, but it was feared that the book might create fresh hatred against the Schwenckfelders who remained there. Finally, Heintze secured a printer by the name of Heinrich Christian Müller, in Jauer, Silesia, and under these conditions: (1) That Heintze prepay half the cost of printing; (2) That the printer accept copies of the book in payment of the remainder. Six hundred copies consisting of thirty and one-half sheets each were to be printed. Ten additional copies were to be printed on Holland paper in large octavo. The date set for the completion of the work was February, 1771, but Heintze found he had not sufficient money to prepay half the cost of printing. He called on one of his friends by the name of Röthiger,

showed him the manuscript, and gave him an explanation of the attending circumstances. His friend was impressed with it and promised to aid him financially until he should hear again from Pennsylvania. Heintze then returned to the printer and completed his transactions.

On December 3, 1770, the printer notified him that five sheets were completed but that some friends of his from Grosz Glogau wanted him to print a hymn-book and therefore the "Erläuterung" must wait. This was a great disappointment to Heintze as well as to the friends in Pennsylvania who were awaiting results with great anxiety.

One great hindrance to the work was the fact that it took five or six months and frequently a whole year for a letter to pass from here to Silesia or vice versa. An important letter written to Heintze by Christopher Schultz and accompanied by a sum of money, never reached its destination. John Arbo, the Bethlehem postman, through whose hands most of the letters for Heintze passed, made inquiry about it and found that the ship which carried it sailed only as far as Ireland then returned to Maryland under another captain. Arbo insisted on replacing the money himself, but the trouble and anxiety caused by the loss could not be undone.

When Müller, the printer, had finished the hymn-book and resumed work on the "Erläuterung" he was told by an inspector that if the book had been printed twenty-five years earlier it would have accomplished something. Before the last sheet went into print a minister had a hot dispute with Müller in regard to the book. As a result the printer stopped work and wrote Heintze, saying he was making poor wages and feared the book would bring him into disrepute and ruin his business. He also thought he would not be allowed to print the appendix since it had not been included in the manuscript when granted the royal concession to print. Heintze, on the other hand, feared if the voyage account were printed enemies would say that it had been written with the design to show Silesians the way to America.

The Heintze Correspondence

Seventeen letters were written to Heintze during the time the work was in progress. Matters were finally adjusted, however, and the printing was completed in April, 1771. Then a succession of heavy rains prevented Heintze from bringing the books from Jauer. At this time there was also a famine in Silesia as well as in other parts of Europe. Heintze and his friends soon found themselves in such great financial distress that they were compelled to use money out of the general fund to keep from suffering and therefore the sending of the books to Pennsylvania was delayed. Heintze had been involved in debt by the printing of the "Erläuterung," but help came from Pennsylvania with full instruction for sending the books speedily. One hundred unbound copies were packed into a large well-made chest, lined with water-proof cloth, and sent to England, then to Philadelphia in the care of English merchants. John Arbo sent word to Christopher Schultz that a chest of books had been shipped from London in charge of the captain of a certain vessel. Immediately upon the arrival of the vessel Christopher Schultz and others went to Philadelphia to inquire for the chest of books but to their consternation the captain assured them he knew nothing about it and they turned homeward sorely disappointed. Christopher Schultz felt sure that the books had been seized and burned as had happened so many times in the previous days. Five weeks later the chest arrived on another vessel. It was found in perfect condition and Christopher Schultz at once wrote a letter of thanks to Heintze for his faithfulness in carrying out the work. He also acquainted Heintze with his great displeasure on finding the most important chapter on the "Glaubens-Bekenntniss" cut short; the Aria in the appendix; and a great number of errors throughout the volume. These three points created a good deal of controversy between the respective correspondents. Christopher Schultz told Heintze to allow no more copies to be circulated unless the Aria were cut out. The Schwenckfelders in Pennsylv-

vania had a list of the errors printed and attached to each unbound volume. Heintze and the printer did the same on the other side. The dedication which Heintze had written to the volume was not satisfactory to the friends here. The expense of shipping from Silesia to London was 14 Rthl. or \$10, and from London to Philadelphia, 2 Rthl. or about \$1.50. The books came unbound and were bound here by the Schwenckfelder bookbinder, Christopher Hoffman. Those bound in sheepskin were sold at 5s, 6d, or \$1.35 each, and those bound in calfskin with clasps at 6s, 6d, or \$1.60 each.

A second chest, containing fifty-four copies of "Erläuterung" thirty-eight copies of Schwenckfeld's *Passional*, twenty-nine other old books, and Schwenckfeld manuscripts, and two hundred copies *Glaubens-Bekenntniss*, arrived some time later.

The Distribution of the Copies

In addition to the copies sent to Pennsylvania, one hundred were sent to Breslau to a book agent by the name of Seydel, but in a period of four months he sold only six copies. A large number were presented to friends in Silesia. Very few were sold there owing to the poverty of many of the inhabitants and the indifference of others. The Van Der Smisens of Altona and the Van Byuschanse brothers of Harlem, who had given generous aid to the forefathers at the time they passed through those cities, on their way to Pennsylvania, were also remembered by six copies each of the "Erläuterung" and the "Glaubens-Bekenntniss." These were sent to them by Heintze. Later a printed list of errors was also sent them in a letter by Christopher Schultz. These gifts were acknowledged by fine letters of appreciation and thanks, with the assurance that they would read them with great interest.

One hundred copies were sent to John Jacob Carl, a book-agent in Frankfort-on-the-Mayn. But he did not meet with success in his efforts to sell them and finally sent them to Leipzig. In 1785 he wrote to Christopher Schultz telling him that the book had been reprinted by

someone under another title and was found to be selling favorably in Leipzig. This edition, of which a few copies are extant in Europe, bore the title: *Die Wesentliche Lehre des Herrn Caspar Schwenckfeld und seiner Glaubensgenossen, sowohl aus der Theologie als bewährten und glaubwürdigen Documenten Erläutert*, etc., printed in Leipzig, 1776, by Wilhelm Gottlieb Korn, book-dealer in Breslau.

All the income from the sale of the book in Germany was placed in the general fund for the use of needy Silesian Schwenckfelders and their families.

In 1830 the need of more copies of the "Erläuterung" presented itself and a revised edition was printed at Sumneytown, Pennsylvania. The chief purpose of this second edition was that posterity might have a few authentic accounts of the deeds of the fathers; the doctrine of faith for which they suffered persecution, imprisonment, and death; and above all a reminder of the eternal debt of gratitude owed to God for His merciful guidance of our fathers to this land where we today enjoy liberty, peace and prosperity.

THE LITERARY STYLE OF CHRISTOPHER SCHULTZ*

By ELMER S. GERHARD

For two hundred years, Schwenckfeld and his teachings and adherents have been made the target of misrepresentation, oppression, and persecution by other reformers and would-be reformers. These charges were laid on so heavily by historians and theologians alike, that the effects are still felt today after four hundred years.

There had never yet been published a worth-while defense of Schwenckfeld, either during his lifetime or even two hundred years later. Every effort which his friends put forth in Europe to vindicate him and his teachings from the false charges and accusations was frustrated and defeated almost without exception.

It so happened that "Die Preussische Helden Staats und Lebens Geschichte Friedrich II" was printed in Tübingen in 1760; this was exactly two hundred years after Schwenckfeld's death. This Friedrich II was "Frederick the Great," who had issued a royal decree inviting the Schwenckfelders to return to Silesia with the assurance that they would be allowed to enjoy religious liberty in their own untrammelled way. By 1768 several copies of this publication had reached the Schwenckfelders in Pennsylvania. Its appearance stirred up old memories.

Following these events, the Schwenckfelders held a meeting, date unknown, in Skippack, Montgomery County, Pennsylvania. It was decided at this meeting that the time was at hand to acquaint the world once and for all with the truth concerning their doctrine and history by publishing the said items in a book, hence the "Erläuterung." The task of writing this book was entrusted to Christopher Schultz, illustrious Schwenckfelder scholar, teacher and preacher. He had himself experienced many of the thrilling events of which he wrote. The further history of the print-

ing and publishing of this book is another story.

The Title Page

A few items need to be considered before details and technicalities are taken up. (1) Let us look at the title page; it may sound strange to many, and look still stranger to many more.

A
VINDICATION
OF
CASPAR SCHWENCKFELD
AND OF
THE ADHERENTS OF HIS FAITH

Relating to many points in History and Theology which are commonly represented incorrectly, or are entirely passed over. In which their history to 1740 is briefly sketched, their confession of faith summarized, and the true condition of the disputes concerning the Ministry, the Holy Sacraments, and the Glory of the Humanity of Jesus Christ unfolded.

EVERYTHING
truthfully and simply described from authentic and creditable and trustworthy documents, and from personal experiences: all hitherto unpublished.

AND
offered to the service of all sincere seekers and lovers of the truth.

BY
a few of those who some time ago migrated from Silesia

AND
are now settled inhabitants in Pennsylvania, North America.

BY
the Most Gracious Concession of the Royal Government of Prussia.

AT PERSONAL EXPENSES

Breslau & Leipsig
Sold by Gottfried Wilhelm Seidel,
Bookseller, Jauer
Printed by Heinrich Christopher Müllern
1771

Two hundred years ago, title pages were jammed full with facts and items; they virtually served as tables of contents. The author's name does not appear on the title page of this book; nevertheless, Christopher Schultz is the reputed author. At the very end of the text we find the following: "Christoph

* Address delivered at Memorial Day Services, Palm Schwenckfelder Church, September 23, 1939.

Scholtze, Caspar Kriebel, Christoph Kriebel, und Sämmtliche Mit-bekennner. Datum Pensylvanien, in Philadelphia County d.18 Febr. 1769."

The Preface

(2) The preface is also of considerable interest, for in it the author sets forth the purpose of the book, his apology for its shortcomings, his appeal to the reader to be indulgent, and his commiseration over the fact that so many unpleasant incidents and false accusations had to be stirred up. But truth will out, even though it hurts. He says, among other things, "The title of the book can readily inform you, on the one hand, that you will find something in it, and that 'something' not a little of which you have never heard of before and never found in any other book. Then again, you will find assembled here extracts and summaries from many books concerning highly important topics of Christian doctrine and faith for which you will also look in vain elsewhere.

"You should also not wonder too much why we from North America appear to disquiet or assail Germany and its highly cultured history with our simple ideas, as it may seem to you. . . . There is that attitude of mind among people that makes them feel concerned about their affairs as to how they are treated and explained; such is the case with us. Others have endeavored on this ground to bring their troubles and needs to the light of day; and that is also what we are doing.

"And as we feel assured that our esteemed fatherland still contains many honorable and kindly disposed people who inquire after the truth, and are not served with purposeful digressions and paintings in false colors, so one may expect a kindly reception of this vindication, because our conscience is witness that we have in all matters adhered to the fundamental truth.

"We know full well that this book is lacking in one thing which will probably make it difficult for many people to take it up with interest, for its contents are not presented in the artistic dress so customary on the large stage

of the learned German public. But the learned men must use a little judgment and recall that truth does not allow itself to be fettered in such matters. Nor should the German public expect us to be as accomplished as all that, for after we turned our backs on well-cultured Europe we acquired a very simple art of expressing ourselves while getting settled in the American wilderness and becoming acclimated to new living conditions.

"For the sake of the truth, we were constrained to recall and stir up many unpleasant incidents, shameful falsehoods, and malicious accusations, whereof we could wish there were no longer any occasion. The educated and the uneducated who take no delight in wilful offense will find much in this significant book which will be of service to them."

The Background and Spirit of the Age

(3) It is well to get a general view of the background and of the spirit of the age, which for one thing was distinguished for its profound scholarship, in fact for its erudition, which is scholarship raised to the *nth* power. Occasionally one might have reason to think that this profound learning were a sort of parade, with the appearance of ostentation i. e., displaying learning for the sake of display. Probably the most glaring example of this sort of thing is Cotton Mather's "Magnalia Christi Americana: The Wonderful Things of Christ in America." This book fairly groans with quotations and citations from every known and unknown tongue, and with allusions to quaint and forgotten history, dragged in by force, presumably to display the author's amazing learning. Mather died in 1728. This is only one example, and probably the most extreme of many that might be cited. This display of scholarship sometimes attached itself even to proper names; a fitting example is the name of Francis Daniel Pastorius, the founder of Germantown. He died in 1720.

But after all, we must be fair with our author; for we should note that even though this learning, this erudite-

ness, seems rather ostentatious today, it was probably not thought so in those former days. Many learned men of this period could express themselves with felicity in more than one tongue; and not least among them was Christopher Schultz, who, we know from reliable sources, could express himself equally well in Latin or German.

And we must needs be just with our author in still another point and not wilfully accuse him of parading his learning; for he did not write the "Erläuterung" so much for his own people in this country, but probably more so for the learned of Europe in order to vindicate Schwenckfeld in their eyes and to show them how false and unjust are the charges which they hurled at him. To accomplish this purpose, it was necessary to write this treatise in a style learned to the highest degree; otherwise the learned of Europe would pay no attention to it.

Latin was the language of scholars, even also of diplomacy; all state papers were written in Latin, as in the time of John Milton, noted English poet; he was also, at one time, Secretary of the Commonwealth; he wrote many of his poems in Latin. He died in 1674. Francis Bacon, noted English essayist, wrote much in Latin. He at one time thought of turning his English essays into Latin, not as a mere sign of scholarship, but because he was afraid that the English language had no permanency, that it would not last. Bacon died in 1626. William Cowper, another English poet, wrote many poems in Latin; he died as late as 1800. So we see that not all was done for display.

We cannot vouch for the statement for we do not have the facts at hand, but we are under the impression that somebody, somewhere, at some time had started to translate this work into Latin for the express purpose of bringing it before the eyes of the learned of Europe; for Latin was the language of scholarship on the continent as well as in England. This, then, was the spirit of the age during which the "Erläuterung" was written and for which it was written.

General Difficulties of Translating

Let us consider now some of the rather odd things which one occasionally encounters. There are, of course, certain general difficulties that are common to any translation. But in addition to these each work, when subjected to translation, presents its own difficulties. (1) Diction, i. e., the vocabulary, the kind of words the writer uses. The writer of this book had a comprehensive vocabulary of choice words, and showed fine discrimination in using them. His scholarly attainments have already been commented upon and need not detain us any further. We know his command of Latin and German. If he felt that he could express himself just as well in Latin as in German, or better, he did not hesitate to use the Latin term. The names of the Church Fathers are all left in Latin, and most of the quotations taken from them are likewise in Latin. In the second edition of the "Erläuterung" (1836) many Latin passages and words are translated into German; some were entirely omitted. An effort was also made to render some passages more intelligible to the reader without changing the meaning of the original.

There is, however, a peculiarity of our author which is rather singular. He takes a German word and gives it a Latin ending, or he will take a Latin word and give it a German ending, e. g., *Scholastischer*. Such agglutinations are frequent. In several places he uses Greek to prove his contention. But the rarest gem is the Arabic word "inghil," meaning "gospel."

One can usually translate words, only sometimes one cannot; but to translate the spirit of the original is something entirely different. One might just as well own up to the fact that it cannot be done. This characteristic may affect any translation from any language. The Latin word *familia*, whence our word "family," looks very easy, but the two words have nothing in common but the spelling. The Romans had no equivalent for our "family" because they lacked the idea. The Greek word *arete* is hopelessly inadequately translated by "virtue." For the Latin

word *ratio*, meaning plan, rule, course, etc., there are only thirty-two definitions.

The Defiance of the German Tongue

It would seem as though the German tongue were the most defiant of all tongues, as regards translation into precise terms. Try your hand at translating into good idiomatic English, with some semblance of the spirit of the original, common words like "*Gemüthlichkeit*," "*Feierabend*," "*Handel*," to mention only a few. It cannot be done. For many German words and forms of expression, there are no English equivalents; and nowhere is this fact more in evidence than in this old text: much to our vexation of spirit. This lack of English equivalents may be due, in the main, to the fact that the book is a historico-theological treatise. Everything depends on definition, on what is meant. Definitions are often, like facts, stubborn things.

President Garfield, who was better educated and was a better educator and an educationist than he has ever been given credit for, once said that for deep theological study, German was indispensable, i. e., you cannot do without it. Let us take this expression of President Garfield and the statement relating to the frequent inability of translating even the semblance of the original spirit, and try to get at the significance of the whole matter. We believe it lies in the fact that the German language is *eine Ur-sprache*: a primitive tongue, probably it is the most primitive of the remnant of Indo-Germanic, or Aryan tongues. Its roots go deeper to the elemental feelings and ideas of the race than do those of any other language with which we are acquainted today.

In plain words, in German you can say exactly what you think and feel; you can reach bottom in German or you can reach the heights; you can reach the bottom of human despair and execration, or the heights of bliss and ecstasy. There is no more powerful form of expression given to man than a German prayer or a German expletive of execration, or curse. If now we add to

the somewhat untranslatable elements inherent in the language, the rather archaic vocabulary, the obsolete terms, *für* for *vor*, and the coined expressions, *tractaetgen*, of our author, we shall have something to engage us for a little while.

The Author's Style

Let us next consider the author's style; how does he express himself? What is the artistry of his mind? Here again we need to begin with the language in which he wrote. The remark that German composition is involved has become proverbial. It is frequently difficult to decide when Mark Twain talks sense and when he talks nonsense. We are inclined to believe, however, that he talks sense in his essay on the German language when he says that the Germans drive in a stake at this point and another one down yonder, and then shovel German in between—and keep on shoveling. When we find sentences in the "*Erläuterung*" of more than one hundred words between periods, we will surely encounter some case of confusion.

But here again we must not be too harsh with the author regarding such long-tailed sentences. Since he frequently quotes and restates Schwenckfeld's views and statements, he naturally fell into the stylistic features of his master; for Schwenckfeld himself has sentences of almost interminable length; and not only he but other writers of his period as well. Taking all in all, this is simply a German characteristic of style. Seemingly, just as the German may have the inexplicable knack of adding on to a word until we have words of a score of letters, or more, e. g., *Verständnislosigkeit*, so in like manner, clause is added to clause until we have sentences of interminable length. The same may be said of much of the German written today. Take a current German scientific, philological, philosophical journal, or what you will, and you will find the same characteristic of style.

The Subject Matter

(4) We would next consider the argument—the subject matter—of the book. Here we must carry on briefly,

stressing only the main points. This book is virtually an historico-theological treatise on the main points of discussion carried on during the Reformation and of Schwenckfeld's participation in them and of his opponents. The first part is mainly historical and biographical, and fairly easy of mastery. It is in the last three chapters: The Office of the Ministry, The Holy Sacraments, and The Human Element in Christ — that we come to the real argumentative part of the book.

The author endeavored to clarify and to put into concise form, for the benefit of the rising generation of Schwenckfelders and others in this land and abroad, these salient topics: (1) That there is an invisible, universal church, composed of God's elect, i. e., those who believe in the Lord Jesus Christ. This is the Church of which the prophet Isaiah has so much to say. Then there is the visible, tangible church such as we know it today, and organized since the beginning of the Christian era. (2) That there is the Word incarnate—made flesh—which is the *Logos* of the Greek Testament and the *Verbum* of the Latin Testament. This *Logos*, this *Verbum*, is none other than the Lord Himself and must ever be thought of as such. Then there is also the recorded, the spoken, the written word as found in the Bible.

It was Schwenckfeld's contention that Christ and salvation are not to be found here below in outward works and public worship. This was the cause of much of the disagreement between him and the clergy. The latter had tied up regeneration with the outward act of baptism, the Holy Spirit with the uttered, recorded word, while absolution, or the forgiveness of sin, was entrusted into the hands of officials, and the real blood and body of Christ into the hands of priests, even if godless ones.

To Schwenckfeld, such performances did not make sense; he could not make such teaching agree with the Scriptures and with the articles of a general belief, which teaches that Christ has ascended and is no longer either here or there, corporeal and external, nor to be found from without. The kingdom of heaven

does not enter into us from without. He likewise refuted the contention that spiritual power, Christ, and the Holy Spirit are in the external work of preaching and hearing. Faith, we are told, comes from hearing, and hearing comes from the Word of God, and not from the external word. God does not conduct our salvation through outward means. The true internal Word of God, which is God Himself, must precede the external word, whence comes originally the living sanctifying faith, God's grace, and the Holy Spirit.

The Sacraments

When we come to the Sacraments of Baptism and the Lord's Supper we become involved in still greater difficulties. We dare not take up these momentous questions in detail; we would become lost in the mysteries of the Sacraments and in the fogs of logic. The Sacraments were actually the points of faith upon which the reformers dashed themselves to pieces and partly wrecked the Reformation. In brief, we may say that Schwenckfeld held with St. Augustine that the Sacrament is a holy thing, a visible form of an invisible grace. But we must know, through a spiritual discernment, how to differentiate the two kinds of bread in the Lord's Supper, and the two kinds of water in Baptism—the spiritual and the material, the heavenly and the earthly; likewise between the physical participation and the spiritual participation in faith.

God's Word, the Holy Spirit, is an element; but the natural water does not for that reason change into the Word; neither does the latter change into water; neither is the body of Christ changed into the substance bread, nor is the sacramental bread changed into the body of Christ. There are ever two elements, or natures, a spiritual one and a material one, but each remains in its own sphere of action; the one is not combined with the other, nor is either one obliterated. The spiritual looks after the spiritual believing soul; and the material element looks after the external man.

The two are thus designated and un-

derstood in this manner in the word sacrament and the mysteries thereof. The Word, i. e., the Lord Himself, comes to the substance, or element, and it becomes a sacrament, that is, to those who believe in the Lord. The water is no longer ordinary water nor is the bread any longer ordinary bread; for after the Word has come to it, it becomes a sacrament. Faith is directed upon an internal mystery, and confession upon external evidence. So anxious and desperate did Schwenckfeld become in his efforts to explain this inexplicable matter that he resorted to Greek and drew distinctions between the Greek *definite article* and the Greek *demonstrative pronoun*, and also between the German *definite article* "*das*" and the German *demonstrative pronoun* "*dies*."

Schwenckfeld's Propositions

Schwenckfeld, then, defended these propositions with quotations from the Scriptures and from the Church Fathers:

(1) That there is an invisible, universal Church of God's elect, and a visible, tangible church as we know it today. (2) That there is an inner Word, the Word incarnate, the Lord Himself, and also the spoken, recorded word as found in the Bible. (3) That there is the sanctified bread, or the eucharistical bread, the memorial unto the Lord, and this is the Lord Himself, and then the material bread. (4) That there is the cleansing water of the Holy Spirit and the natural water in the baptismal fount. (5) That these elements in their respective groups must not be combined or unified, each must be kept in its own class and be kept distinct. (6) That things spiritual must be spiritually discerned, and what is external must be ascribed to what is external. What is born of the spirit is spirit and what is born of the flesh is flesh; there is a twofold order of all things. (7) That we are not saved through externalities; the ceremonies of the church must not be called sacraments.

Christopher Schultz makes it perfectly clear that Schwenckfeld does not ignore these externalities, as his opponents claim he did; he values them as an exhortation, an admonition, to the good

life, but no further. He ever held to the efficacy, the power, of the inner Light, the saving grace of salvation. The kingdom of heaven does not enter from without, it must grow from within. On these propositions Schwenckfeld staked his all, and not all the forces of good and evil could prevail against him. On this rock he took his stand and not all forces of the Reformation with their calumny, slander, backbiting and defamation of character could dislodge him.

When we come to the twelfth or last chapter we are confronted with a still greater mystery, shrouded in a veil which no human being has been able to rend in two or even get a glance behind it; and none ever will. This chapter on the Human Element of Christ contains seventy-five pages of the most delicate, most difficult and the finest spun reasoning on the greatest mystery in the annals of mankind and the most profound problem in all Theology.

Meaning of "Menschheit"

What were Schwenckfeld's views on this subject? We must begin again with definitions. *Menschheit* is usually translated *humanity*; but that term, it would seem, is too general, too comprehensive; it is not definite enough. The word in general means *mankind*, the whole human race; while here it seems to mean more specifically a characteristic, or a natural element, pertaining to humans; hence human nature, or element; and we shall think of it as such. It is worth noting that Christopher Schultz uses *Menschheit* in the "Erläuterung" but *Menschliche Natur* in his "Glaubens Lehr." Either he used these terms indiscriminately, or else he was in doubt as to which was the proper term.

Let us note next these important and vital points: (1) The Bible nowhere refers to Christ as a creature, but always as the only begotten Son of God. (2) Schwenckfeld asserts that Christ is not a creature. (3) What is born is not created. (4) Creation and procreation are two entirely different acts. (5) Schwenckfeld did not start this controversy over the creaturehood of Christ; but that again is another story.

In 1539 Schwenckfeld published the tract "Summarium von der Herrlichkeit Christi"; which was reprinted in 1555. In it he sets forth fourteen points stating what the results would be if Christ were a creature. The author of the "Erläuterung" has put these in a condensed and concise form. Most of these statements are supported by reference to the Scriptures, showing again that the Bible is its own best commentary. We shall state only a few simple ones: (1) Christ and the knowledge of Him would not be life eternal if He were a creature. How could it be possible to have life eternal in mortal man? (2) Christ could not be at the head of the Church, be its rock and foundation, if He were a creature. God does not rest His foundations on creatures. (3) If He were a creature, what would become of the Communion? or of the wonderful sixth chapter of the Gospel of St. John? (4) There is no such thing as believing in a creature; no creature maintains power over everything, nor is it honored with divine honor. All creatures are changeable; they are susceptible to the good and the bad; they are circumscribed by limitations. Such would be a few of the results if Christ were a creature.

What is Schwenckfeld's view of the whole matter? Briefly this: this human element of Christ, nobly derived and assuredly human, was born of God the Father, through the Virgin Mary, and procreated by the Holy Spirit. Plainly one might speak of it thus: Christ has always been God; but this human flesh of ours has not always been God, nor God's flesh and blood; but this flesh and blood He took upon Himself and through His power made it equal to Himself in order that all other flesh which believes might attain unto salvation. A dear friend of many of us once said "I do not understand Jesus, I do not understand Him." One might wonder whether anyone does.

How So Many Errors Crept into the Book

From a note added to the very end of the text we are informed that the text was hurriedly written and the manuscript quickly sent abroad to be printed;

and that through printing and copying, many errors crept in. This very likely accounts for the 235 errors, by actual count; but these errors do not cover all the mistakes; in the main they are typographical errors and not misstatements of fact. The book is heavily documented; every weighty argument, or statement, is substantiated by a reference to the Bible, or to some noteworthy authority. The selection and application of these references was the work of Schwenckfeld rather than that of the author of the book.

One can see here Schwenckfeld's amazing knowledge of the Bible and of Christian doctrine from its very beginning. After making a summation of these references we arrive at these astounding figures: there are fifty-two references to his Epistolars, forty-eight to his contemporaries, friends and foes alike and their views, twelve to the Church Fathers, some of whom are cited ten or more times, three-hundred and thirty-one to the Bible—in fact, there are really more; there is even one reference to the Apocrypha. About ten different sects founded during the Post-Apostolic Age are mentioned, among them are the Manicheans, the Donatists, the Hoffmannites and the Waldensians.

It is permissible to say, we think, that Schwenckfeld, in his unceasing effort to make himself understood, became repetitious; but he never contradicted himself. Christopher Schultz has given us the essence, the quintessence, if you please, of Schwenckfeld's teaching and belief, in fact, of the great controversies of the whole Reformation. He did a noble piece of work in putting in a concise and intelligible form the great mass of literature relating to this period of history, so that it is within reach of the ordinary reader and so that he can comprehend it. The book is a condensation of the whole matter. Every statement counts; you cannot skip any part of it without loss. There is no padding, and no flowery language. It is not written in an ornate style; the only figurative term is the instance wherein he says that it would be just as easy to dip a well dry as to cite all

the Biblical passages which plainly denounce the statement that Christ is a creature. Surely, one does find here what was never heard of before and never found in any other book, and topics of Christian doctrine and faith

for which one looks in vain elsewhere.

The book is not perfect, but still it is the most concise and the most powerful vindication of Schwenckfeld, and of his doctrine and of his followers ever written.

CHRISTOPHER SCHULTZ AND SCHWENCKFELDER HYMNOLOGY*

By REV. ROBERT J. GOTTSCHALL

On this 150th anniversary of the death of Rev. Christopher Schultz, it is most fitting to devote so large a part of these services to a consideration of the significance of his many-sided life as a Schwenckfelder colonial immigrant, author of the *Reise Beschreibung*, public-spirited citizen, successful community man, minister of the Gospel, promoter of the spiritual life of the Schwenckfelders, designer of the Constitution of 1782, founder of the Society of Schwenckfelders, fraternalist with men of other faiths, and a writer of hymns. And to this hymnologist we desire to give our special attention.

Before we proceed with this it will be necessary to say something about Schwenckfelder hymnology in general. Much material for this will be found for our hearers, who desire to continue this study, in Howard W. Kriebel's "The Schwenckfelders in Pennsylvania" published in 1904, and in Allen Anders Seipt's "Schwenckfelder Hymnology" published in 1909—a volume in *Americana Germanica*. Dr. Seipt devotes chapter VIII of his treatise to "Christopher Schultz and the Printed Hymn-book."

Dr. Seipt says in his preface: "An altogether satisfactory explanation of both the character and quantity of the religious poetry written by the early Schwenckfelders is furnished by Koch." He quotes from Emil Koch's *Geschichte des Kirchenlieds und Kirchengesangs*, Stuttgart, 1866-1876, the following:

"They were wholly devoted to a deep susceptibility of the grace of God, intent upon this, in order that they might the better in faith apprehend the inner working of grace. With such spiritual sensibility, and being perpetually the victims of oppression, they had so much the greater occasion for communion with

God and for the pouring out of their hearts before Him in prayer and song. Hence it was that a distinct Schwenckfeldian type of religious poetry developed, quite extensive and not to be undervalued in its importance."

The Writing and Collecting of Hymns

The activity of the Schwenckfelders in the writing and collecting of hymns extended from the first half of the sixteenth century to the second half of the nineteenth century, a period of more than three hundred years. This material consists chiefly of manuscripts which were brought to America by the Schwenckfelders in 1734 and of the hymns compiled and written by Caspar Weiss, the originator of the Schwenckfelder hymn-book, George Weiss, writer and compiler of hymns, Balthasar Hoffman, Christopher Hoffman, Hans Christoph Huebner and Christopher Schultz. Since then hymns have been written by Schwenckfelder ministers, and since 1892 by Rev. Oscar S. Kriebel, Rev. George K. Meschter, M. D., Rev. L. S. Hoffman and others.

Studies of Schwenckfelder hymnology have been made by A. F. H. Schneider, 1857, Philipp Wachernagel, 1864-1877, Emil Koch, 1866-1876, John Julian, 1892, William A. Hausmann, 1898, Howard W. Kriebel, 1904, Allen A. Seipt, 1909. Julian mentions Adam Reissner and Sebastian Franck. Koch treats eight Schwenckfelder writers. Koch's treatise on Schwenckfelder hymn-writers terminates with 1631, the year of Sudermann's death. Wackernagel describes very fully the Schwenckfelder hymns of the period which he treats, but he discusses writers only up to Sudermann inclusive. Schneider closes with an account of the hymns of Sudermann. Dr. Seipt's treatise presents a survey of the entire field of Schwenckfelder hymnology and gives the results of an examination of certain compilations of hymns

* Address delivered at Memorial Day Services, Palm Schwenckfelder Church, September 23, 1939.

extant in manuscript, the collections of which were brought to America in 1734, including rearrangements and transcriptions of the hymns produced here. The Seipt monograph in Chapter III examines the Schwenckfelder hymn-writers of the sixteenth and seventeenth centuries; in Chapter IV, hymns used by the Schwenckfelders before 1762; in Chapter V, Caspar Weiss, the originator of the Schwenckfelder hymn-book; in Chapter VI, George Weiss, writer and compiler of hymns; in Chapter VII, the hymns of Balthasar Hoffman, Christopher Hoffman, and Hans Christoph Huebner; and in Chapter VIII, Christopher Schultz and the printed hymn-book.

Hymn Writers of the Sixteenth and Seventeenth Centuries

Schwenckfelder hymn-writers of the sixteenth and seventeenth centuries are eighteen in number and include the names of Valentine Crautwald, George Berkenmeyer, Adam Reissner, Valentin Triller, Daniel Sudermann, Martin John, Jr., all of which are listed chronologically by Dr. Seipt, and those named are treated biographically by him.

Hymn-lovers among the Schwenckfelders sought to preserve hymns written by Schwenckfelders. In 1537, Valentin Ickelsamer published at his own expense a letter of consolation received from Schwenckfeld during a serious illness, and with the letter Reissner's hymn "In dich hab ich gehoffet, Herr," a metrical version of Psalm 31. In the "Taegliches Gesangbuch," Reissner preserved hundreds of hymns of the earliest writers. Likewise Sudermann, later. Thus were saved the hymns of Sudermann, Oelsner, Anna Hoyer, Heydrich, and Martin John, Jr. And as we saw in the eighteenth century, despite persecution in Europe and pioneer life in America, Caspar Weiss, George Weiss, Balthasar Hoffman, Christopher Kriebel, Hans Christoph Huebner, Christopher Hoffman, and Christopher Schultz produced large transcripts of Schwenckfelder hymns.

The earliest transcription of the collection of George Weiss furnished many

of the hymns sung in public worship after 1734. During the ministry of Balthasar Hoffman there appeared a number of smaller manuscript hymn-books arranged for church use and based on the Weiss hymn-book. The largest of these, in two volumes, was completed in 1747 and is the work of Christopher Kriebel.

Printed Hymn-Books

Printed hymn-books were used by the Schwenckfelders from the earliest days. With one exception, they used all the editions of the German hymn-book of the Bohemian Brethren, the Moravians; copies of these were brought to America in 1734. Some had blank leaves on which were added in manuscript the hymns used by the Schwenckfelders which were not found in the printed book.

In "Historische Anmerkungen" by Rev. Christopher Schultz, written in 1759, there is this passage: "For years we have had under consideration the question of publishing a hymn-book for our own use, believing that it would prove a welcome work, because the hymns which we are using, excepting those which chance to be preserved by transcription and compilation, have a scattered existence." Three years later, in 1762, from the press of Christopher Saur, appeared the first hymn-book of the Schwenckfelders printed in America with the title "Neu-Eingerichtetes Gesangbuch." The editor was Christopher Schultz. The expense was met "Auf Kosten Vereinigter Freunden." The publication was supervised by a representative committee. Later editions of this appeared in 1813 and 1869.

This first Schwenckfelder hymn-book printed in America was not an isolated production, but a member of a series of hymn-books; the earlier ones remained in manuscript. In 1709, Caspar Weiss made such a collection and this, no doubt, was the original ancestor of the "Saur" edition of 1762. The 1709 collection contained 874 hymns.

In 1726, George Weiss, son of Caspar Weiss, took up the task of rearranging and enlarging the hymn collection of 1709, which included the 874 hymns of the 1709 collection, 230 Sudermann

hymns revised by Weiss, 106 "Epistel-Lieder" by Balthasar Hoffman and 178 "Meditationes" hymns by Weiss and 171 hymns of a miscellaneous character—total 1,559 hymns. It was completed on the eve of the departure of the Schwenckfelders from Saxony and reached Pennsylvania September 22, 1734. For almost thirty years it was used as the hymnal by the Schwenckfelders at their gatherings for religious worship at Kinderlehr and Gedächtnis-Tag services.

When Rev. Balthasar Hoffman succeeded George Weiss, who died in 1740, he found the 1726-1734 collection unhappily arranged, especially as to sequence of doctrine and therefore unsuited to the purposes of a church hymnary. This meant a thorough re-compiling. By 1753 he had completed a transcription of the George Weiss collection, enriching it with interpretations and Scripture references.

In 1758 appeared a manuscript in folio, comprising 1922 pages, an introduction of thirty-three pages, two indexes comprising twenty-five pages and containing 800 hymns, in the graceful Fraktur of Hans Christoph Huebner. This was a rearrangement of the Schwenckfelder hymns. In 1759 appeared another folio by Hans Christoph Huebner, containing 879 hymns. In 1760 appeared another manuscript in folio, a transcription of the hymns that appeared in 1759 and compiled by Rev. Christopher Hoffman. As a specimen of the survival of the Mediaeval Art of illuminative writing, it is doubtless the choicest manuscript produced by the Schwenckfelders in America.

The above were the ancestors of the 1762 printed hymnal. In 1765 appeared a manuscript in folio, a rewriting of the 1759 folio, by Hans Christoph Huebner. And in 1813 and 1869 followed the second and third editions of the Saur edition of 1762.

The Edition of 1762

And now, something about the "Neu-Eingerichtetes Gesangbuch" of 1762.

The editor, Rev. Christopher Schultz, gave us a handsome duodecimo containing 917 hymns. On the title page there

was no intimation of the religious body for which the book was intended. The editor drew freely from the manuscript volumes of 1758 and 1760 and also from their predecessor, the hymn-book of the Moravians.

The reverse of this title page contains quotations of Psalm 30, verse 5; Psalm 47, verses 7 and 8; Colossians 3, verse 16; St. James 5, verse 13; and the following quatrain with the letters C. S.

"Wenn singt im Hertzen Gottes Geist,
In Christo Gott wird recht gepreist;
Wenn aber singt der fleischlich Christ,
Solch Lob für Gott ein Greuel ist."

This strophe-rhymed couplet appears in all editions of the Schwenckfelder hymn-book on the reverse of the title page, and was composed by Caspar Schwenckfeld.

The Vorrede (preface) is addressed to the "Geneigter Leser" and consists of thirty-three pages, closing with "Singen das leblichste Gescheffte" with Scripture annotations in the margin and a few interpretations, and closes with quoting Psalm 92, verse 2, "Das ist ein köstlich Ding dem Herren dancken und lobsingend deinem Namen, du Höchster!"

There follows "Verzeichniz und Ordnung (with pages noted) der Titel derer Materien davon die Lieder handeln."

Erster Theil—Vom göttlichen Wesen—eight sections on "Von Gott und seinem Wesen"—seven sections on "Von Christi"—one section on "Vom Heiligen Geiste."

Zweiter Theil—"Von der Oeconomie und Regierung Gottes" including "Von der Schöpfung," "Den Engeln," "Fall des Menschen," "heiligen 10 Geboten," "Vom Glauben," "der Busse," "Gebet," "Verlangen nach Gott," "Liebe zu Gott," "Rechtfertigung," "Lobgesänge," "Christlichen Wandel," "Nachfolge Jesu," "Verleugnung sein Selbst und der Welt," "Christlichen Streit," "Vertrauen auf Gott," "guten Wercken," "Anfechtung, Noth und Trübsal," "Trost Lieder," "Hoffnung der Seligkeit," "Worte Gottes," "Aposteln und Kirchendienern," "der Kirche," "den Einsetzungen Christi," "der heiligen Taufe," "das heilige Abendmahl," "den Heiligen," "Creutz der Kirchen," "Kirchen Verwüstung," "Gebet für die Kirche," "der

Obrigkeit," "Ehestand und Kinderzucht," "Tod und Sterben" "Beim Begräbnisz," "Jüngsten Tage," "Ewigen Pein," "Ewigen Leben"; Tages Gesänge als: Morgen, Tisch und Abend Lieder und endlich ein Anhang, 760 pages and 917 hymns.

Then three Registers:

1. Melodeyen Register mitt Anhang and notations by hand on some hymns from 674 to 909
 2. Ein Sonn-und Fest-Tags Register
 3. Ein Alphabeth Register
- Also ein Psalmen-Verzeichniz
Also Errata (written as a manuscript appendix.)

Also "Verzeichniz der Authoren der Lieder in diesem Buche" in three parts: (1) a transcription of the biographical sketches contained in the Moravian hymn-book of 1639; (2) a similar biographical list of the Schwenckfelder hymn-writers; (3) an account of the Lutheran and Reformed hymn-writers represented in the book.

Also "Ein Verzeichniz aller Namen der Authoren nach Ordnung desz a, b, c, gestellt." These manuscript addenda are the work of Rev. Christopher Hoffman, the bookbinder of the Schwenckfelders.

Of the 917 hymns, 591 were contained in the parent collection made by Caspar Weiss in 1709. Of the remaining 326, 165 were included in the addition made to the collection of 1709 by George Weiss, 161 hymns were incorporated into the Saur edition which were not contained in the manuscript hymn collection in either its first or second form.

The list of hymn-writers of the Saur edition includes the following Schwenckfelders, the number indicating their hymns admitted to the collection: Adam Reissner, 5; Valentin Triller, 15; Bernhard Herxheimer, 1; Daniel Sudermann, 47; George Frell, 20; George Heydrich, 1; Martin John, 30; George Weiss, 26; Balthasar Hoffman, 38; David Seibt, 1; Caspar Kriebel, 7; Abraham Wagner, 34; Christopher Schultz, 7; Christoph Kriebel, 10.

H. W. Kriebel in "The Schwenckfelders in Pennsylvania" (page 196) lists the

following seven hymns by number as written by Christopher Schultz: 157, 312, 360, 380, 469, 590 and 744.

In the hand notation they are listed as by Christopher Schultz:

Hymn No. 157 is in the section "Vom Leiden (Jesu Christi) Erster Theil" with the Melodie—"O Jesu süsz! Wer"—(11) 5 stanzas. Scripture references support the text.

Stanza 1

"Jesu! Du unser Erlesung Verlangen
Lieb und Erquickung
Gott, und ein Schöpfer aller Ding,
Am End worden ein Mensch gering."
etc.

In the 1813 edition listed as Hymn No. 109.

Hymn No. 312 is in the section "Vom Wahren Glauben Zweiter Theil" with the Melodie — Nun dancket alle (34). This hymn has 21 stanzas. Numerous scripture references support the text. The title is "Ein Anders Vom Wahren Glauben." In 1813 edition, 230.

Stanza 1

"Gott sei dank, Lob und Preisz,
Der uns, die wir doch Sünder
der Höllen zu genah, ganz todt, und
Zornes Kinder
zum Leben wieder rufft;
durch Jesum uns befreyt, laszt scheinen
seine Treu, sein Liebe und Wahrheit."

Hymn No. 360 — In section "Vom Wahren Busz Zweiter Theil" with the Melodie "Es hat uns heissen" (37). This hymn has 14 stanzas—no scripture references. 1813 edition, 262.

Stanza 1

"Wenn ich mich hab verlauffen
In dieser zeitlichkeit
Und sich die Sünde hauffen,
Durch Fleischs Begierlichkeit,
So kommest du, O Herre,
In groszer Gnad zu mir;
Bezeugst mir mein Irre,
Lockst mich also zu Dir."

Hymn No. 380 Zweiter Theil—Section — "Vom Gebet" — Melodie — Dancket dem Herren" (2). Stanzas, 19 — no scripture references. 1813 edition, 280.

Stanza 1

"Ich armer Sünder schrey
zu Dir, Herre Christ

Der du im Himmels-Throne
hoch erheht bist."

Hymn No. 469 Zweiter Theil—Section
—"Vom Christlichen Leben und Wandel"
—Subtitle, "Lob Bekannntnisz wenn Gott
von Kranckheit aufhilfft"—27 stanzas
—Melodie—"Wach auf, mein Herz"—
1813 edition, 350.

Stanza 1

"Bedenck mein liebe Seele!
dein Pflicht, und jetzt erzehle,
die Gnad an dich gewendet,
die du so lang verschwendet."

Hymn No. 590 Zweiter Theil—Section
—"Von den Aposteln und Kirchen Dien-
ern." Subtitle, "Vom Lehr-Amte, bey
der Kirchen und vom Dienst der heiligen
Schrift." Melodie—"O mein Seel Gott
den (33)" not in 1813 edition. Stanzas,
28. Scripture references.

Stanza 1

"Gott hat Sein'n lieben Sohn gesandt,
Zu uns auf diese Erden:
Daz Er Sein'n Will'n uns mach be-
kannt,
Wie wir soll'n selig werden:
Der Sohn ganz willig zu uns kam
Und unser Noth zu Hertzen nahm;
Lehrt uns mit allen Treuen!"

Hymn No. 744 Zweiter Theil. Section
—"Vom Tod und Sterben." Based on
Luke 5: 18-20 which is quoted as a
subtitle. Melodie—"Hertzliebster Jesu!
Was" (14). Stanzas, 12. Scripture refer-
ences. 1813 edition, 527.

Stanza 1

"Herr Jesu Christ!
Voll Liebe und Erbarmen
Sieh doch in Gnaden jetzund
an uns Armen!
Die wir ein'n krancken Menschen
Vor Dich tragen
Dir sein Noth klagen.



AN APPEALING ADDRESS AND CHALLENGE TO YOUNG PEOPLE AND PARENTS

By CHRISTOPHER SCHULTZ

Erstwhile Minister of the Society of Schwenckfelders, 1783

Translated from the German

By ELMER S. GERHARD

My esteemed friends in general and my beloved young people in particular. I trust that the occasion and purpose of this present meeting is known to all. I would assure you that we on our part are much concerned out of a true-hearted and compassionate solicitude with regard not only to the temporal welfare but most of all to the spiritual and eternal welfare of each one of you, in fact of all of us, whereunto we are actuated through the contemplation of our common interest.

What I shall offer during the present hour you are in no wise to construe as being only and wholly my opinion; for I shall make every effort to present the opinions of the venerable House-fathers who are assembled here; much depends on their approval, for which reason they have not absented themselves.

First of all I wish, and earnestly desire, that we may surely all call to mind and place before our mind's eye the divine presence of God, to Whom all our doings and thoughts are disclosed at all times; especially in the present hour does He look down upon us to note with what sort of feeling and readiness we devote ourselves to the things which He out of His graciousness lets us know; surely it is His will and pleasure that we exert ourselves diligently thereto. Let us then be mindful of this fact, that we, as in the presence of God, may today form a resolution of which we may not be ashamed before His presence. May it conform to a good conscience, one on which we may trust that it will not rue us in the last hour that we devoted this part of our time unprofitably, for unfortunately we shall find it too much on our conscience that we have spent time unprofitably. Great care must be taken against this. But then we know for a

certainly that God, most gracious and kind, has no pleasure in our downfall, and if we mean to be obedient to His Word and command He will gladly forgive us our sins and grant us grace and power to do His will. Let us then feel comforted, and let us note diligently how we may in those very things which we have taken to heart and have placed before us for meditation, become thoroughly aware and certain of His pleasure. To this end let us together devoutly implore Him and call upon Him for His help with the hymn "O Jesu Christi, Whares Licht." At this point let us jointly have recourse to prayer and give hearty thanks for all the manifested kindnesses; then let us continue our devotion with a confession of our sins and a petition to be delivered from them. And finally let an humble appeal go up from all of us for the future welfare of our young people.

The Objects of the Meeting

The objects which the House-fathers have in calling this meeting are briefly these: (a) To remind us of the necessity of instruction in doctrine, of the nurture in Christian teaching, and of faith as regards our young people, and to present the same to them. (b) To have us see to what extent the willingness and readiness to do so will manifest itself among grownup children as also among parents who have children not yet of age, but who are nevertheless old enough to receive instruction. To accomplish all this it may be of service to lay before you several matters for you to think about: (1) On what the latent desire of the House-fathers herein is based. (2) What the young people ought to hold up before themselves as a motivation toward a willingness to do God's will.

(3) The costliness and seriousness of the time of youth as concerns youth itself.

(4) The unusual danger in which young people find themselves and what irreparable damage they incur by spending their time unprofitably.

That we older people have an earnest conviction regarding this matter grows out of a fatherly feeling regarding your welfare, for we have in a large measure experienced what it means when the time of youth is spent well, or to an unprofitable and evil purpose. Our love for you, dear children, constrains us to give you good advice, gladly and freely; advice which, we feel assured, will be conducive to your eternal welfare and happiness. We trust that God will look upon you with mercy because of it and grant you His gentle blessing as far as you will devote yourselves obediently to this wholesome advice honestly and willingly.

A Divine Obligation

But in order that you may so much the more understand and perceive the motivations which make for good conduct, we wish to lay candidly before you our own as well as your serious considerations and motives and bring them home to our consciences. Note this carefully, then you can feel assured that we are not deluding you nor are we annoying and blinding you with a lot of unessential matters. Please note that when we are admonishing you and are anxious to see that you hold diligently and willingly to instruction in Christian teaching that we have a manifold and divine order which obliges us to do so, for God so orders us regarding His Word and His teaching which He has delivered unto us. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6: 6-7) "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy

sons' sons; . . . gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." (Deut. 4: 9-10) In virtue of which the Spirit of God speaks through the Prophet: "Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth; I will utter dark sayings of old; which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should rise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep His commandments; and might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God." (Psalm 78: 1-8) All this is clearly meant for us and harmonizes perfectly with the conditions of these latter days.

Therefore, dear folks, you who have children know that they are God's more than they are yours and that God has committed them to your care to bring them up in the nurture and admonition of the Lord, as His Apostle says: "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6: 4) And what think you? Should it seem strange to you if we should urge this and make it statutory that that shall be afforded the children which the mouth of the Lord here in plain terms and in most impressive words commands to be done? Where is now the good judgment of those very people who are apprehensive lest too much be made of learning, if one, according to these commands and Word of God, lays too much emphasis on the necessity of instruction in

Christian teaching? Here is the Word of the Lord; let us see wherewith it can be proved that learning is not necessary for children, or that one does not need to teach them. But here we can see who demands this teaching: it is none other than the Lord Himself; we can see that He demands it of us. It is His pleasure to use us for the purpose of imparting this instruction to the children. Why, then, quibble about the matter any further? Will we be able to produce any proof that by neglect of this duty we shall be able to stand blameless before the judgment of our Lord in opposition to his express commands? How unseemly and improper is really the objection which holds that learning accomplishes nothing and that one should not build on learning!

Dear friends, God, too, knows this quite well, but for all that He still demands instruction, and we, too, know only too well that the foundation upon which the building is to be erected is wholly and alone God's work, it is His. And just as we cannot, so also we do not want to do the work which He alone can do. We should, however, exert ourselves so that in the little He demands of us and in what He has entrusted to us to our advantage, we may show some acts of loyalty commensurate with His commands.

God Is Not To Be Hindered

We also know and maintain, albeit our action and industry as displayed by us or our children is not a basis for continued good, that nevertheless through our indolence regarding the duties laid upon us, God is hindered in His work of mercy to such an extent that no foundation can be laid, or that anything worthy can become of us. According to the Word of God, if you are not faithful and trustworthy in small things, who will entrust greater things to you? On the other hand, if we are industrious and apply ourselves and are obedient and faithful in learning God's will and strive to do it, we may courageously trust that God will out of His mercy verify the Glory of the Gospel in each and everyone of us. Of this we in our position of teacher are a witness according to our ability;

namely, that God with the inner application of His work may not be kept back, for surely He will do His part and bestow all upon us.

Thereby it remains. We need to be careful that we be willing to do what God has commanded of us, and do it with such diligence as if it all depended on us, as George Weiss so often said. The graciousness of God is so great, so boundless, that it will surely provide for whatever depends on it, just so it finds us faithful over a few things, and that we in nothing depend on our own strength and wisdom, but on the obedience to His commands and to devote ourselves to the good. On that account, dear children, do not allow yourselves to be led astray in a similar manner in still another point: do not allow your devotion to industry and Christian nurture to be assailed. Let God with His requests and revelation count for more and be dearer to you than whatever sin and Satan may urge against such requests and revelation.

If you will simply view with us this commission of God and take it to heart, you will find not only that we owe it to God and to you that we lead you to a knowledge of God and of His will and to give you advice, but you will also find that you may feel comforted and assured that with the time you are devoting to this purpose you are doing God's pleasure, and that you will never regret it. You cannot comfort yourselves so conscientiously with any amount of time spent to any other purpose.

God's Stewardship

(2) Furthermore, our fatherly admonition regarding this devotion and willingness is grounded on the stewardship of God, which stewardship He instituted both in the Old and the New Testaments. In each instance God set about to instruct His people; and that He continued to do so is as evident as daylight and as undeniable. In the beginning, God spoke to His first people Himself and made His purpose known to them through speech out of the cloud of fire. All the people heard and understood. They also made further use of

instruction given by Moses, Joshua, and the succeeding prophets, and also of the priests.

In the beginning of the New Testament the Son of God went about the earth Himself and taught people as with human speech. Before He departed hence He gave explicit orders that such service should continue until He should come again. We are living in this interval and are having the use of such evidence copiously before us. To what end did God perform, or let be performed, all such labors regarding instruction? In what other way may He reach His objective than that people should hold zealously to this instruction and learn it so that they may be able to conform to it. In line with this He also gives out the request we have just been considering. But how? Is it saying too much that whomsoever God approaches with His instruction, and that person does not show any inclination toward accepting such instruction so that he may learn and understand, and pays no attention to it, even though he knows God means to speak to him in this manner, that person will not share in the good things which God offers so liberally; he will instead receive his reward with the scorners and scoffers to his lasting ruin.

It is an inexpressible condescension on the part of God that He wanted to speak after the manner of men, and to have us so spoken to. It must be the height of divine wisdom and thus the most serviceable, in fact quite necessary for us, that we be instructed in such a manner from without, if we are to be set to rights; otherwise it would not have happened.

God is a spirit; and we are just now conceived in a material, corporeal state, so that even though our soul is also a spirit it is still, as long as this natural life lasts, and especially because of its depravity, more closely bound up with its material nature than we can comprehend.

God alone actually knows this; and as He chose this course for His Word and revelation in both Testaments as from without in order to reach us, it must surely be necessary. And we, too,

know that God with His own teaching, as far as access is afforded Him, does not linger on behind. Consequently, this manner of God's treatment of us should be still dearer to us because it is so exceedingly fitting and salutary to our outward circumstances. For this reason we should bestir ourselves to become attentive, devout, and teachable pupils.

(3) The third reason for our solicitude, dear children, finds itself in you because we recognize and know that your welfare depends very largely on how you are concerned, during this precious time of youth, about God's will, and whether you accept it or not. For we know that your lasting good, or harm, depends on how you conduct yourselves toward it. God, your gracious Creator, has endowed you with talents that you may learn and comprehend whatever is useful and good; that is if you care to use the talents for that purpose. If perchance these talents should be rather badly dishonored, weakened, and besmirched through sin, the Son of God has redeemed you and has offered you His mercy and help if you will use and devote these talents to their intended purpose: learn to know Him, to serve Him, and to become obedient to His Word. Of the good, or harm, which depends on your conduct in this matter, we intend to speak when we come to the third and fourth topics of our discourse.

Why Youth Should Attend Instruction

Let us consider first, what reasons youth has to attend instruction willingly, and to be diligent therein for God's sake. God the highest and most gratifying good, deserves indeed, on His own account to be constantly sought, known, loved, feared, honored, and to be sincerely trusted and obeyed. At this time, however, we will consider only a few of His superior benefits which should rightly move you to serve gladly this your benefactor, in order that He may attain in you His most salutary object, wherefore He has bestowed on you the benefits.

(1) The source and creator of all life has not created for you any of the inferior beings (of which there are innumerable thousands of all kinds), but you

are among the number of His principal creations. More than that, He has destined and created you to the eternal, blessed life. And although through the fall you were taken from Him, He has through Christ brought you back and therefore is ever divinely well-disposed toward you. This should stimulate you to love Him sincerely.

(2) The gracious God has guarded you against many soul-destructive errors, with which Christianity is overclouded, in that the enemies of our precious faith did not succeed in drawing us into their net, however hard they tried. God has led us mightily out of their hands, and in respect to religious matters has placed us into perfect freedom, so that we can serve God unhindered to the best of our ability. Therefore, we must be circumspect that we do not lead ourselves astray through sin, indifference, ignorance and blindness, and that through neglect we do not fall into disregard of divine matters and dealings, which God will severely punish.

(3) It is God's greatest blessing that He has benevolently provided you with a pure testimony of the revelation of His knowledge and will, which many millions must do without. In addition to this, opportunity is afforded you for profitable practice therein, without cost. In fact, we would be glad if you through constant diligence were to make us exert ourselves. All these favors of God, you children should accept from God with a thankful heart. He has directed and planned it for your good. However, the best thanks would consist in this, that you avail yourselves of such divine benefits willingly and diligently; that you inquire into the knowledge and will of God. Then God will continue to pour out over you His grace and blessing; you will escape the ruin into which the world and all scorers of God must sink. For it is evident that the Lord Jesus will be revealed from heaven with the angels of His power and with flames of fire, to give vengeance over those who do not know God, and those who are not obedient to the Gospel of our Lord Jesus Christ. They will suffer pain and eternal ruin before the face of the Lord and His

glorious might, as Paul says, II Tim. 1: 7-9, whereby we see that we dare not be careless or indifferent in these matters. Let us now consider also why you should study Christian doctrine with pleasure and diligence. Let us concentrate our attention on the preciousness and importance of youth.

Youth is truly the proper, most suitable, most profitable, and most convenient time to learn; it is a matter confirmed and substantiated by experience, that what is learned in youth remains more firmly fixed than what is learned at another time. But, since it is the nature of precious time, that it speeds away and cannot be brought back, everyone should be earnestly intent for his own sake, to make good use of it in order to learn something good and valuable which will be useful at a future time, most of all, such things as are in accord with the revealed will of God and a good conscience.

What one learns in youth becomes a habit, that is, one acquires such facility therein that it becomes almost natural; many things become a natural custom, a thing at hand, ready, without need of thinking about it, as is abundantly evident in a knack in occupation, or in customs and manners.

The Fashioning of Disposition in Youth

As such, undeniably is the condition with respect to our external members, so it is no less also that of our inward being. As the disposition is fashioned in youth, so it will continue through life; it cannot be brought to pursue another course without great effort and struggle. And if it be brought about, it will on certain occasions break out again. That this is the nature of the good and the evil, we elders can testify amply out of our own experience.

Hence, we cannot regard it otherwise than with grief when young people occupy themselves solely with such things whereof they later can expect only detriment and trouble, when on the other hand they have very necessary and useful things of many kinds to learn and to understand. For instance, (1) the intellect, which is meant to be the light and

eye in our being, must above all things be enlightened from the ignorance with which it is by nature enveloped as with a coarse mantel, in order that it may duly perform its work, namely, the good, to recognize properly the good as good, and to pass correct judgment on it; on the other hand to separate the evil and to reject it.

(2) The will must be controlled to desist from its unfavorable, hostile, arbitrary course against the good, and on the contrary be imbued with inclination to, and love for, the good.

(3) Memory is the storehouse in which the education, ideas, and conceptions with which the intellect has been occupied, and to which the will has been inclined, are preserved and retained, so that these things on any occasion and opportunity may continuously be on hand for use; it should, not only because of duty and reverence toward God, but also for the sake of one's own benefit, be filled up entirely with truths, useful things, which would be very conducive to the worship of God.

(4) The passions, that is, the emotions, should early be brought under the control of a good, pure mind and consecrated will; they should be tamed and polished, in order that under various circumstances they may not protrude immoderately, either in enjoyable, or in disagreeable matters, but that good sense keep the power over them and that they obey it. Thereby much mischief may be avoided and good habits and conduct pleasing to ourselves and our fellowmen may be contracted.

(5) The outward appearance and manners by which we reveal ourselves to our fellowmen and carry on our relations with them—what a fine and decorous thing for everyone, is propriety, to show oneself respectful, amiable, and courteous. The habit acquired in youth will continue into later life, as observation abundantly proves.

All these are matters which concern our well-being. Therefore, everything depends on the active operation, whether it be in a good or evil way. Man is the noblest and foremost creature of God on His earth; He has delight in the prosper-

ity and honor of every one of His creatures.

How unbecoming it is to this creature, and how despicable it must be in the sight of God when man resigns and surrenders these noble faculties to the service of contemptible sin. How can it be otherwise than that he thereby yields himself to the greatest and most pernicious detriment, and spends his time to the offense of God, as well as of his fellowman?

In youth, when one is growing to manhood, all one's strength and energy are in lively, fresh and most capable activity. Youth is the time appointed for stepping out of childhood's ignorance, lack of understanding, incapacity and inefficiency, and together with the physical growth, approach knowledge, capability and efficiency.

Things are so constituted, therefore, that in whatsoever one is engaged at the time, or practices, whether with the inner emotional powers, or the physical members, it will in some way grow into our being and remain for life. The saying is true: As the twig is bent, so the tree is inclined; it will not permit itself later to be bent. A young tree also is easily grafted, and the good graft becomes strongly imbedded. But with an old tree the process is very tedious and dangerous. All this we elders know from experience and, therefore, have all the more reason to warn, admonish, advise, and beseech you, dear young people. Learn to appreciate the preciousness and importance of your noble youth; be willing and diligent to fill your faculties within and without with something good over which you will later rejoice and not feel regret. But there is one more reason which should move you, for your own benefit, to that willing diligence, and that is with regard to the injury which must come to you, if you neglect the time of your youth, and you are certainly in great danger of doing so. This injury is:

(4) The peculiar danger which threatens in youth and the inexpressible harm which is contracted through misapplication of time in youth.

Of Man's Depravity

The greatest danger to the proper application of youth's golden hours exists in the lamentable depravity in which after the fall of Adam, we are naturally born, and bear the same within us. As a result it has become mingled with our being, thereby making all of us incapable of that which is good, but capable, inclined and ready for all that is evil. Sin is disobedience toward God, His commandments and will. Through this inherent poison which impels incessantly to evil, Satan, the enemy of God and man, has in his grasp a powerful advantage, or start, in evermore leading astray poor ignorant youth by sinful things; to ensnare and direct them into sinful ways through pleasures, and to lead them away from all good practices. Through such depravity all powers and abilities are replete and perverted with its filth and hideousness. The intellect is darkened and blinded, a misery established firmly through ignorance. Satan has molded the will by disinclination, aversion, yea, enmity to all good, and has infused an impelling, malicious self-will with anger or foolish mirth, etc. Furthermore, out of such an evil source come all kinds of immorality and unbecoming manners which soon become a habit.

If such noxious evil be not checked in youth and resisted, sin will acquire the mastery of poor man entirely, indeed Satan himself will rule him through sin, according to his will; then the realm of sin will strengthen and establish itself in all the powers and faculties; the poison of sin will penetrate ever more deeply and become ineradicable. Experience teaches abundantly that wherein sin drives a man in his early years, in whatsoever wickedness it may, that will become a tenacious habit for life; it will become a natural habit which, though he later through the grace of God be converted, will always be knocking with its instigations, so that much watching and fighting is necessary, if he shall not be insidiously overcome. But his soul and conscience, miserably wounded, will grasp for the mastery again as soon as they dare to whisk forth. In so far as

he does not through bitter repentance renounce and repel the habit of sin, it will deprive him of all accumulated treasures, and his last state will be worse than the first. Many experienced and God-fearing teachers have testified and substantiated that young people, because of the enticements of sin, especially from their fifteenth to their twenty-first and twenty-second years, are in greatest danger, because nature is then in her verdant and active growth toward manhood. It is then that indwelling sin through such fresh powers begins most strongly and vehemently to set in, and according to each individual temperament, to insure complete control, in order that her sinful ways may grow in thoroughly, to hold him fast, as has been stated.

This danger which originates from the indwelling perversion, becomes powerfully augmented through the enticements of the worldly minded, and the company of those who are drowned in sin, and who dispatch Satan's decoy-birds. Through these, all such things as harmonize with, and feed on, or are fed by, the sinful emotional inclinations, present themselves and offer fellowship; the heart, however, becomes farther estranged from God and hardened against Him; yea, it stands in the way of grace knocking at the door, that she may not be heard. Innumerable examples prove that youths who have permitted themselves to be ensnared by these world-fellowship bonds, have fallen into the snares of Satan to such an extent that they have visibly sunk, soul and body, into perdition.

If in addition it is considered what injury sin and the service of sin brings to man, it is found that its enormity and destructiveness can neither be measured nor calculated. Nothing can be worse. Therewith man already in this life is a detriment to God, to himself, to his fellow-man, and to all creatures, and when after this life, the eternity of retribution and vengeance sets in, then flaming hell with all its torment and agony, and the company of all the damned will be his everlasting inheritance and abode, as God's Word teaches.

Dear young people! If you have paid diligent attention to that which has here been presented to you (for it is incontestable truth), you will most likely find that it merits your, as well as our, sincere concern; that we earnestly reflect how you may escape the evil and detriment signified, and on the other hand may become partakers of the good. Should anyone think that if we are so constituted that sin and Satan have such power over us, then it is impossible to escape its detriment, we can assure such an one firmly and comfortingly, that through God's grace there is remedy for it. For the Son of God came down from heaven that He might destroy the works of the Devil, first and foremost of which is sin. He offers His grace and help to all, whereby they may be victorious over sin and all evil power. But you must know the conditions and pay heed thereto, how you can and may receive the help and support of your Savior and Redeemer, to defend yourselves against sin, and to enter in upon the good. On this point, namely, about these conditions, how you will have to conduct yourselves, as well as about the true foundation of your salvation, Christian doctrine gives us complete and exceedingly clear particulars, whereby we may learn how we must conduct ourselves in all circumstances in order that everything may proceed well. Is not that a pleasant and very beneficial practice and endeavor which acquaints us how to escape destruction, and how to be most happy, if only we will? Since this is so very necessary and salutary, and since God through the revelation of His plan of salvation has approached us in great kindness—because He knows we need it—that we all know of our salvation, and enjoy it here and yonder, according to His good pleasure.

In this matter our desire and fatherly advice to you is, that you quite willingly attend instruction in such Christian doctrine and guidance. This instruction will not only show you how faithful and willing the dear Lord is to help you and to free you from all evil, but also how and wherewith, or wherein you must contribute your part in order to become

partakers of salvation. The dear Lord does not force good upon man. But He is so kind as to let it be presented to us that we may contemplate it with our soul. He also lets the evil be portrayed to us and afterwards lets us choose which we will have. If we desire the good, He says: Be converted, that is, turn with all diligence from the evil way, and turn uprightly to God and to goodness. See! that is what is expected of us; that is what we are to do, nor can it be otherwise, for, if we want to obey sin, that is, be disobedient to God and have pleasure in that, and do what is offensive to God how can He give us the good? He would be acting contrary to His holy nature, if He were to do that.

A Knowledge of Evil

But if you are to be able to turn yourselves away from evil, you must first of all be cognizant of it, and know it. And if you are to turn to the good, you must first be cognizant of it and know it.

For this reason, God acquaints us with all this through Christian doctrine, that we may know it and recognize it, and that no one may excuse himself with ignorance, saying he did not know what he should do that would be for his good and be pleasing to God.

From this it becomes obvious that the first and foremost necessity for everyone, and particularly for the young people, on their part, is this: that ignorance which naturally covers and befogs the mind, be removed and the intellect be enlightened. Understand, the nature of the case requires it, the mind must be cleared up, that one may know what is right or left, good or evil. How can one otherwise take a right step, or select a good course? How can one know and recognize it without learning it? If one does not want to pay heed to the doctrine which clearly tells and instructs one, if one does not want to do one's part (i. e., stand by it diligently and be attentive) to grasp and understand it, then one is on the side of sin, for one sides with ignorance and imprudence, and that makes it impossible to be restored and to succeed.

The wisdom of God desires in all kindness to approach us and help us in our ignorance, with instruction. What we have to do in the matter, in order to be rescued from our miserable ignorance, is to become attentive pupils, that is what we read in Prov. 1: 20-26:

"Wisdom crieth aloud in the street;
She uttereth her voice in the broad places;
She crieth in the chief place of concourse;
At the entrance of the gates,
In the city, she uttereth her words:
How long, ye simple ones will ye love simplicity?
And scoffers delight them in scoffing,
And fools hate knowledge?
Turn you at my reproof:
Behold, I will pour out my spirit among you;
I will make known my words unto you.
Because I have called and ye have refused;
I have stretched out my hand and no man hath regarded;
But ye have set at nought all my counsel,
And would none of my reproof:
I also will laugh in the day of your calamity;
I will mock when your fear cometh."

Reading further one may see what punishment results from disdain of instruction, Prov. 9: 1-6, 8: 1-11. And Paul says that those who will be lost are those who have not accepted the love of truth, that they might be saved (namely, if they did). Hence God sends them powerful errors, that they believe untruths and thereby fall into judgment, II Thess. 2: 10-11. One dare say that ignorance is Satan's surest fortress in which he can best acquire and maintain possession over the poor soul, for there one does not even know what faith or unbelief is, much less is there any concern there that one may be rid of unbelief and partake of faith, or that Satan with his works be banished, and that one be put into a state capable of receiving salvation. Hence the wisdom of the Gospel is directed first of all against ignorance, that it be stormed and demolished. No intelligent person can deny that this is true.

Therefore, dear young people, learn to abhor ignorance, which, alas! is inborn, but so terrible. God takes compassion on this your misery, and therefore approaches you with doctrine and instruction, that you may not perish; He has particular pleasure in willing and docile pupils, and

by grace promotes all their ways that they direct toward the good.

To him who in little is faithful to God—in learning to recognize evil and to flee from it—He promises to entrust much.

For this reason the wise man says: Ecclesiasticus 21: 1-4:

"My son, hast thou sinned? add no more thereto;
And make supplication for thy former sins.
Flee from sin as from the face of a serpent;
For if thou draw nigh it will bite thee;
The teeth thereof are the teeth of a lion,
Slaying the souls of men.
All iniquity is as a two-edged sword;
Its stroke has no healing."

He says, Flee! which expresses in great earnestness how sin is to be avoided and detested. For, if one enters into sin, it is as harmful as the bite of a serpent which injects a poison whose property is that it permeates and destroys every part of the body.

Now, dear children, every disinclination, slackness, and indolence toward the Word of God is the working of the poison of sin. Therefore, flee therefrom. Ignorance and lack of discernment which are in your depraved and deluded mind, are a real nest of sin, hence, flee therefrom; self-will and perverted love for folly are the strength and power of sin, hence, flee therefrom. Flee from everything wherein sinful lust through sinful desires tries to lure you to her will, through haughty demeanor to take sides with the world, to enter into vain, sinful, misleading companionship, to give free play to the desires of the flesh, or to injure one's neighbor through slander and falsehood. Flee from this and from all other sins, for if you have anything to do with these, you will be poisoned. And if through conversion and sincere repentance you cannot be rid of it, it will result in a detriment that cannot be healed, and will deliver you into eternal death.

Mercy and Submission

The very best counsel and most excellent advice of which you, dear children, can avail yourselves, is this, that you pay close heed to the inner discipline of the grace of God, and that you submit

yourselves and obey her, for she is ready for you, to perform in you her blessed work, provided you do not hinder her through lust and subservience to sin. Be assured through the holy apostles, of this blessing of God, Titus 2: 11, 12: "For the grace of God hath appeared bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world."

If the grace of God performs such in us sinners (as she certainly does appear to each of you with punishment of sin), then none must be faint-hearted because of the power of sin, though she have prepossessed us so pitifully, and disgraced us, for the power of this grace is the power of God, and therefore much stronger than sin. Her inward convictions, punishment and teaching assure us and convey to our innermost being, in the most certain manner, that her testimony is established and is positive truth. Pay heed to it; you will soon experience it.

Sufficient Grace

You see from Paul's words that grace is zealous and testifies against sin. On the other hand she incites to virtues truly pleasing to God. What then can be more commendable than to follow the advice of this saving grace, to listen to her, to note and accept her testimony willingly, to submit to her direction, and to confide in her protection. Then there can be no mistake; everything will end

well, for here is God's power and grace; her goal is salvation and blessedness. Whatever concerns the foundation and establishment of all good; whatever doctrine is taught outwardly, promoted and learned as necessary to salvation, is to be accredited only and alone to this grace. Yea, without her, nothing righteous will be accomplished, neither by the teacher, nor the pupil. Therefore it is highly necessary for all of us to commend ourselves to this grace, and to pay heed whither she impels us, otherwise we will deprive ourselves of her salutary effect, and hinder her, as said previously.

Since Christian doctrine, as the instruction of the knowledge and will of God, undeniably is a precious gift and work of God's grace, those dealing according to the will and purpose of grace, who are diligent and obedient pupils of this doctrine, in so far as they do their part in the plan of salvation, make room for grace, that she on her part may happily found, establish, and carry into effect the most salutary design. May this grace lay hold upon your hearts mightily, and so rule that you may become willing to recognize and to do the will of God in all that has been presented to you. May it so guide and direct us that we may together forever rejoice in its accomplishment. May the abounding grace of the Heavenly Father, for the sake of His dear Son, Jesus Christ, grant and bestow this in the power of His Holy Spirit, to His eternal glory and praise. Amen.

LETTER BY REV. CHRISTOPHER SCHULTZ*

TO SEBASTIAN LEVAN, MEMBER OF ASSEMBLY,

DATED, HEREFORD, AUGUST 12, 1777

My dear old friend Sebastian: It has been on my mind for some time that I ought to remind you in writing of a few necessary points, since for a long time we have been upright friends so far as I know in order that I on my part may fulfill the duties of true friendship and free myself of the blame of which by my silence I would make myself guilty and that at the same time, if possible, I may be serviceable to you in your erring conduct. Without my further detailing to you many particulars, receive therefore what is held before you mirror-like in the following lines as coming from an old friend out of a sorrowing heart.

I wish to speak with you as with a member of a House which gives laws to the citizens of a once free Pennsylvania and also, without taking counsel of their consciences, forces these laws upon the said inhabitants by force of arms, fines, imprisonments, exclusion from all civil rights, as the recent Test-Act and the proceedings against innocent, conscientious people with us here shows. If you would be looked upon as representatives of the citizens of Pennsylvania and would act in their behalf, you inevitably have the duty resting upon you to take to heart the true welfare of each and every class of said inhabitants as well as your own and not to lift up one part through the suppression of the others in so far as they have not occasioned it through malicious unfaithfulness or wickedness. Since you indeed know quite well that Pennsylvania was originally the property (both in regard to the land as to the right of government) of those people who on account of scruples of conscience have misgivings against killing other people and who also consider very carefully before entering, in the place of an oath, upon a course concerning which they cannot be fully assured that they can continue in

truth and be steadfast in it. You also know that a large number of these people are still here and constitute a great part of the most respectable, the well-established, and irreproachable citizens. A necessary question, when one considers your acts and feels how they are applied, is this. Have you in your hearts at any time put yourself in the place of these people and viewed and represented their matters of conscience as your own? Or is it not shown that you consider them the most worthless sweepings which you wish to suppress to the utmost, and crowd out of the land? If this is not the case, why is my cousin, George Kriebel, imprisoned in the Easton jail and must let himself be told that if he does not swear the way you want him to, he cannot be set free until his own are delivered to his enemies with abandonment of all his property? Why do you rob us of all civil liberty and freedom of conscience in so much that we are told to hold nothing as our own, we are not allowed to trade on God's earth, or move about or even to live, merely because we take into consideration what may be helpful to the rest and peace of our souls and minds; because we are unwilling to take oath concerning things that are of the utmost uncertainty whether we can remain true to the same and yet we are to bind ourselves by an oath.

This is the sum of the whole matter that you expect things of us in this respect and impose them upon us with loss of all that one holds dear in the world, things that no tyrant, nor tartar nor turk much less a Christian government in former times demanded, namely, that in the midst of the hottest warfare and before the conclusion of the matter a former lord is to be denied under oath. Consider the history of the former times and you will not be able to show a like tyrant over conscience. If action indeed was necessary with respect to spies, traitors, malefactors, or the like,

* *The Schwenckfelders in Pennsylvania*—Howard W. Kriebel. Pages 207-219.

as the preamble of your Test-Act declares, why do you implicate innocent people in their punishment? Where is he who can accuse us of such things? Let him step forth. Have we not always been willing to bear our full proportion of the public burdens as far as it might be done conscientiously, that is without preparation for manslaughter? Why is it that you are continually speaking of fines or, that what is demanded of us must be paid under the name of fine? Are you here our true representatives?

O my dear friend! I beseech you for God's sake, consider while it is yet time. You may, indeed, now think you are a nice friend that you come to me with such uncivil questions. But you will indeed not escape, and I heartily wish for the sake of your soul that it may not be too late, that you will have to answer before Him before Whom we must all render account, whether you have oppressed God's own who place hope and trust in Him, who are afraid to offend Him and who fear His Word.

You are now so passionately attached to the militia system, as if it were the only protection that could save us, and all else is looked down upon with the highest contempt and even punishment. You can doubtless still recall that we have heard that all things are in the hands of the Highest and that one ought to entrust one's self wholly into His care, since He can and will protect all who flee to Him and do not depend on their own strength.

Now then, whoever holds true and honest intentions concerning his country, whither, yea, whither, and to what shall such a one flee in the present pitiable, distressful times, or with what armor shall he shield or clothe himself, or what is the best way of "exercising" for him? My dear friend, imagine for a moment the matter in this way; you see one lying in his secret chamber before His God with hot tears confessing and acknowledging his own sins and those of his people to the great ruler and pleading for mercy and forbearance in behalf of his land through the only atoner and mediator, yea, for the renewal and betterment of the hearts of all in-

habitants, and who out of the feelings of compassionate love, because God loves all men and gives them life and breath, would not take the life of any fellow-man. On the other side you see one of our ordinary militia fellows, be he officer or private, in his ordinary posture, as the most of them pose, and performing his military services as far as our militia reach. I should like to hear the judgment of your conscience which of the two is the best protector of his country. I judge the former does more for true protection than a whole battalion of the latter can accomplish, and who knows but that this appeals to you that you must admit that I am right. And I feel that I may say to you without your seriously doubting the truth of it that of this class of defenders of the country some are still to be found in our poor Pennsylvania who indeed make no ado or sensation with their "exercising" but whom the Highest has in books and who are well-known as belonging to His army, who also counts their tears and puts them into His bottles.

Oh, guard yourself, my dear Sebastian, guard yourself that you may not cause any sorrow to any of these fathers of the land and warriors of the Lord as I, alas, surmise has happened through several of your recent acts—whoever assails them must reckon with his Lord. For I must not withhold my suspicion, namely, that of this excellent class of people more are to be found on the side of those who condemn your acts than on the side of those who follow the drum. I say more in order that I may not deprive the latter of their share. I will merely say that a true representative of the land must espouse before God and conscience, yea, for the sake of right and property the cause of those inhabitants who on account of scruples of conscience do not enter into all the activities as honestly and as carefully as that of the others, and freedom of conscience is theirs so specifically by public acts and agreement that they cannot be deprived of it without the most iniquitous robbery.

To a voluntary militia I will concede

its proper value as being also of people whose solicitude deserves to be esteemed and represented. The management of the militia hitherto prevailing has, alas, been a source of irreconcilable hatred, envy, and injurious discord much more than a cause of improvement of our condition and at the same time has cast the land into enormous debts; and as I learn it has been the hindrance that a standing army could not be adequately established. Any person could easily foresee from the beginning that where war must be carried on, telling work can only be accomplished by these but not through the militia and here happily all citizens could without offense have taken part. But internal destruction amongst ourselves was to devour us and this has become a fitting instrument thereto. Twenty-five pounds with expenses are by force and violence taken from one and given to another who will accept eight weeks' service with an additional bounty of five pounds. Where may the fools be found who would accept twenty dollars on three years' service when by such military economy one-hundred and fifty pounds may be had in a year? If such things will not bring ruin to our country, I do not know what it may not endure. These inciters count on it that the good people of the land will not fight them, but the Highest will know how to punish them.

Concerning the Test-Act, experience and sentiment show that by it door and gate are opened wide to all manner of vanity, robbery, iniquity and mischief to carry out the same on quiet, innocent, conscientious people without fear or shame in this our worthy land, yea, several of the executives of the laws publicly encourage in such conduct those who with them are equally inclined to wrong-doing. May God have mercy and restrain the iniquity. Shall not the government here take the place of God to whom virtue is well-pleasing

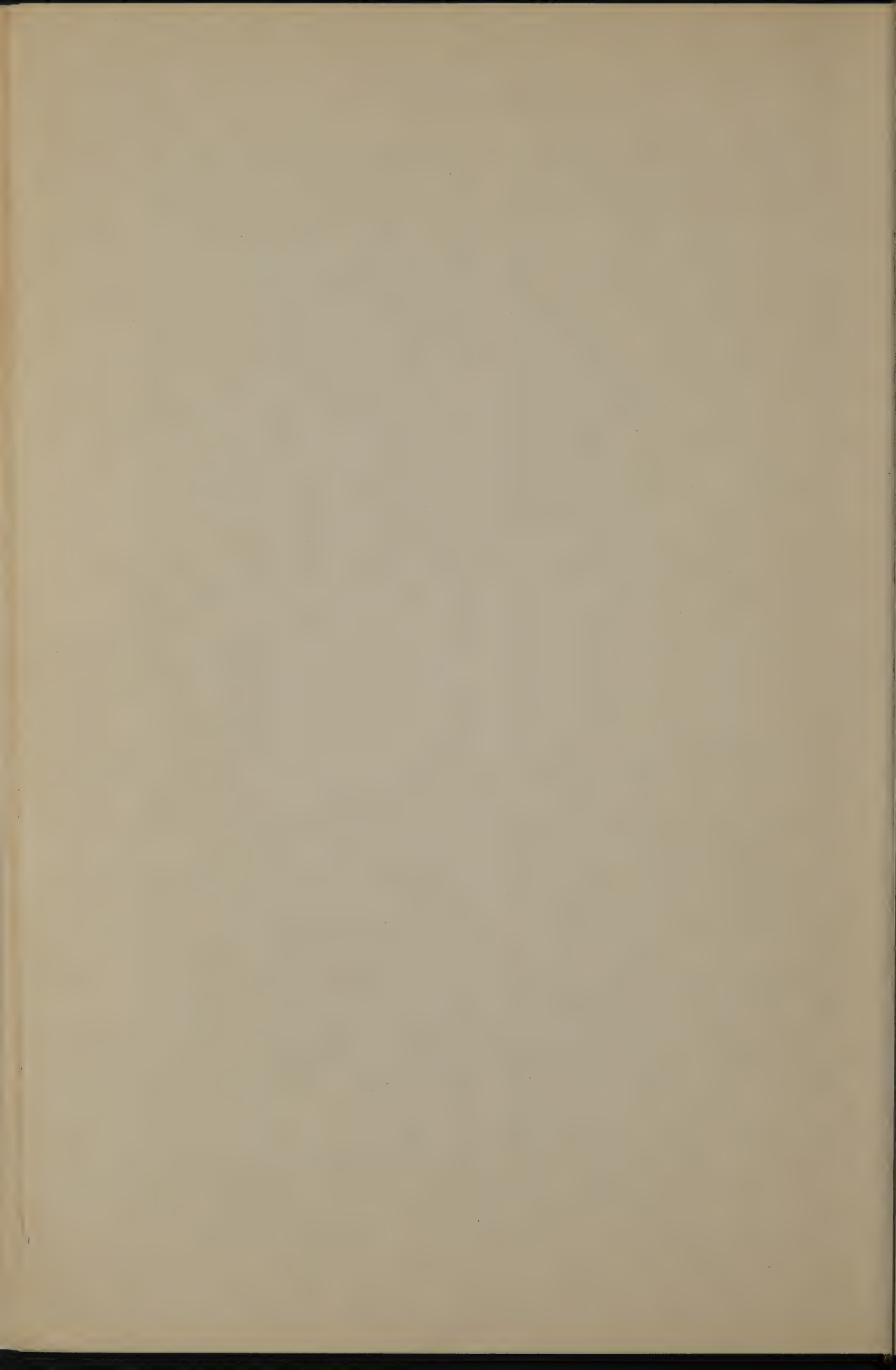
and all vice an abomination. Yea, is it not established to protect the good and to punish the evil? For this their souls will be called to account at the great day in all strictness by him who is the judge of the whole world in righteousness.

We are freeholders no more; as witnesses we are accepted no more; we are not to step from our own land lest we be driven to Howe or into the wild sea. Everyone may beat, scourge, deride, abuse us as Satan can inspire him and we shall receive from the present government no help nor protection other than that we are placed in secure imprisonment there to languish. And all this because we will not by public oath, or its substitute, promise or vow that which we do not know whether we are able to fulfill and hence cannot be done without pollution of conscience. O, consider these things and for God's sake reflect what you have done and change it before the hand of the Highest overtakes you and fearlessly punishes you. Were I to lose my own, I would not for ten such rich estates as yours be partaker in these unrighteous actions. Tomorrow I shall go to Philadelphia to see whether from that quarter restraint of this iniquity may be had, for thus we cannot live. In the meantime I wished in this way to call your attention to these things. If you think I have erred in any respect in friendliness, show me what is better and I shall accept it in love.

I remain your friend and well wisher,
Christopher Schultz.

Hereford, August 12, 1777

P. S. If it be agreeable to you, send with the messenger who delivers this, David Meschter, my two books again which I brought you at one time by way of a loan when we were still a free people, but according to present rights I may not ask them again of you. Hearty greetings to you and your wife, Vale.



PREFACE TO THE CATECHISM OF THE SCHWENCKFELDER CHURCH

By CHRISTOPHER SCHULTZ

Brief Questions on the Christian Doctrine
of Faith Answered and Substantiated
by Scriptural Proofs
Profitable as Preliminary Instruction for
Pupils in the Christian Faith

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Translated from the German
By SELINA GERHARD SCHULTZ

A pure doctrine of Christian faith is among all temporal gifts and blessings of God, unquestionably the greatest and most important, because without it all other divine gifts would be of little value to genuine well-being. It guides not only to the foundation of all good morals, whereby we may be useful to our fellow-men and pleasing to God, and may use all divine gifts in a salutary manner, but also shows us particularly, in a very lucid way, how we may be rescued from all misery through the knowledge of God and our Savior Jesus Christ, and how we may attain to eternal blessedness of the highest degree. The Son of God Himself, and His Apostles, impelled and equipped by the power of the Holy Spirit, brought to light and established this good message, or Gospel of God, with the declaration that it should be faithfully offered and proclaimed to all men until the last day. And all upright servants of Jesus Christ, at all times, have faithfully endeavored to promote and spread it in various ways.

Next to the preaching of the Gospel, whereby men generally are invited to the Lord Jesus and to the enjoyment of His blessings, the method of promoting Christian doctrine among untrained and beginners by catechizing, has been considered by intelligent men as the most advantageous and best. We have certain and indisputable proofs in Church history that in the congregations instituted by the Apostles themselves, certain per-

sons were appointed to such service, and accomplished great good. In the time of the Reformation the necessity of this method of instruction was acknowledged, highly recommended and praised by all famous teachers. One of them called it the most important matter about which the fathers wrote a great deal, as it was observed in the early church, that the Christians from their youth should be reared, nourished and instructed as much as possible, and that if the same be neglected, it were not surprising if henceforth there would be few Christians (See C. S. Epistolar, Part II, Book I, Page 368; also Epistolar, Part I, Page XIV, XV: *Corpus Schwenckfeldianorum*, Volume II, Page 660; Volume XII, Page 241).

The Word "Catechism"

The word catechize means generally that method of instruction whereby, through question and answer, the principal doctrines of Christianity are discussed and presented to the inexperienced in a brief, lucid and thorough manner. To catechize means in German to instruct orally through question and answer, in a plain voice. As used today it means to instruct through question and answer in the knowledge of the principal and most essential truths of Christianity. Paul uses the term in Rom. 2: 18, I Cor. 14: 19, and twice in Gal. 6: 6, and Luke writes about the Apostles that he was catechized in the way of the Lord, Acts 18: 25. *

A famous and great teacher says: That this method of instruction was introduced in the Apostolic Church, is to be concluded from the foregoing citations from Paul's letters. Not only children but adults enjoyed this train-

* The term "catechize" occurs in the Greek text. The Latin, German and English translations have "instruct."

ing. This method of instruction is the very simplest and easiest for the unlearned. Therefore, it was customary among all peoples and in all religions to acquaint beginners with the principles of doctrine through brief and simple sentences of doctrine. That they were in use in the houses of the patriarchs and generally in the Jewish synagogues, is to be inferred from Gen. 18: 19; Deut. 6: 7; Rom. 2: 18. Chrysostomus (Hom. IV in Act.) calls the Apostles, Catechism teachers. After Apostolic times, Apostolic men and other good teachers continued this salutary practice with great zeal. The early Church always supported certain catechists and efficient men for this purpose. Hereupon he names some of them and tells where and when they catechized, and continues, saying: The great Augustine considered it no disgrace to busy himself therewith. Among his works is found a tract on how to catechize the unlearned (See Rambach, Catechism, Preface, Page 16). Furthermore, he says: In public catechization, the most essential truths were presented simply and in childlike manner, on the basis of the pure wellspring of Holy Scripture, in order that the foundation of faith may be sure and immovable. Christopher Stark, in his synopsis says about Luke 2: 46: Christ sanctified the question and answer method of teaching; it is the oldest, most profitable and edifying. Gen. 3: 9; Mat. 22: 41.

The Necessity of Catechetical Instruction

From these testimonies and examples it is sufficiently evident that catechetical instruction is necessary, profitable and dutiful, for ignorance is inborn in all of us, and for a Christian is most unfitting. Ignorance is the door to all detrimental errors, and makes man incapable of reverence, confession, and praise of God, yet God created and called men to this end. Hence it is greatly to be desired that all Christian parents who are admonished to rear their children in the discipline and admonition of the Lord, Eph. 6: 4, should take this truth sincerely to heart, and according to the example of the dear old pious Christians,

be earnestly intent thereon, that such instruction be not denied to their children and all young people in general. They should also be intent on every conceivable method and way, and to apply the same; in order that poor youth may be incited to interest and love for instruction, and at the same time to call earnestly upon God for His blessing. If this were done things would soon be better in this world than they seem to be under great negligence.

In order that such Christian instruction may be the more conveniently promoted in our own midst, the following questions and answers have been compiled, in which the most necessary points and truths of the Christian religion are presented simply, briefly and thoroughly, that it may be a good guidance for pious parents, as well as for those whose duty it is to conduct catechetical instruction in the way of introducing youth to Christian doctrine through question and answer. In the compilation of this work, we have made use of the work of earlier authors, as those who are experienced will readily see. Everything has been amply substantiated by Holy Scripture, so that those who are already somewhat versed therein, may see how the answer is based on Scripture, and that occasion may be afforded to raise other questions from the scriptural text. Substantiation of catechetical instruction by Holy Scripture, was in widespread use among the early teachers, as is intimated above. Cyrillus Hierosol, the great catechist, addressed his catechumens thus: "You must not believe me when I tell you something for which you do not receive a scriptural proof."

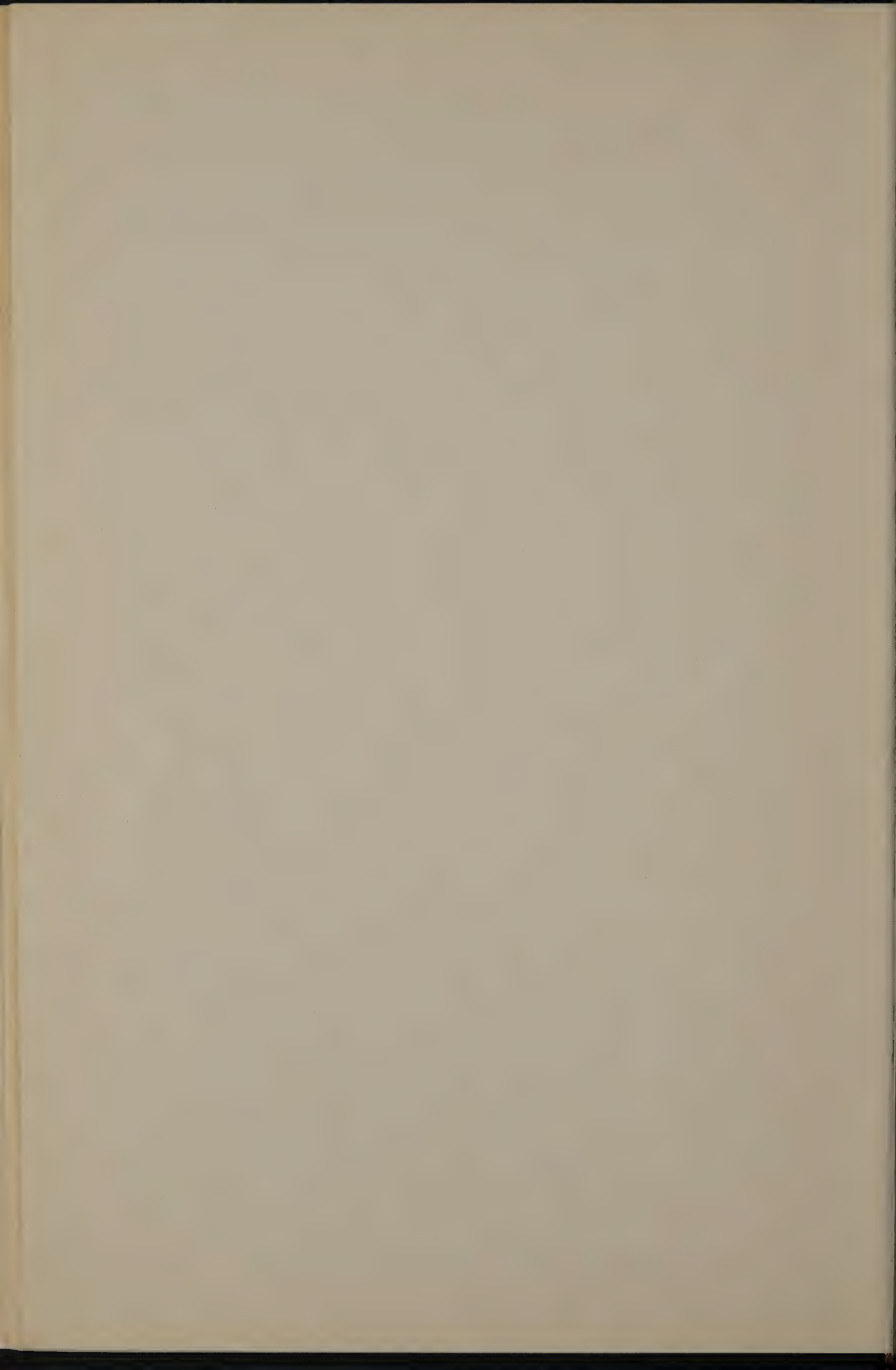
Much faithfulness, earnestness and diligence is needed if anything profitable is to be accomplished with youth, because attention must be paid not only to the understanding, but also at the same time to the will of the children, that both may be bettered. Although knowledge is our first necessity, experience amply teaches us that knowledge alone without love (which is the inclination of the will) can avail us nothing in the matter of salvation, II Pet. 2: 21; I Cor. 8: 1. And since such love is one

of the good gifts of the Holy Spirit, for which God wants us to beseech Him, as well as it is the enlightening of the understanding for a true knowledge which presupposes childlike fear of God, it is necessary that both on the part of the teacher and the pupil sincere invocation of God be not omitted, but be reverently performed.

That the gracious, almighty and eter-

nal God, according to His good pleasure in Christ Jesus our Lord, may receive His praise from our dear children as His human and precious, ransomed creatures, and that He may bountifully pour out His divine blessing on this little book is the sincere wish and prayer of His unworthy servant,

The Author.



GRUND-REGELN OR CONSTITUTION *

OF THE SCHWENCKFELDER CHURCH

Adopted 1782

1. Every person desiring to be a member of this Church should concern himself about a proper and approved ideal upon which the members are to be established in all things, and in accordance with which they are to form their union.

2. All those who would be in this religious association should place this foundation and ideal before their eyes as an aim set before them for which they are to strive with becoming zeal and energy.

3. In God's nature one beholds love primarily as that excellent outflowing virtue which binds together God and man. All those who wish to take sure steps for the realization of said ideal must, first of all, form and maintain their unity by this bond of perfection among themselves.

4. Built on this fundamental principle of the divine nature, namely, love, their single, immovable aim must and will be to glorify God and promote the general welfare of each member.

5. In compliance with such object, their first care in the common affairs must be directed to a proper arrangement of public worship flowing from said foundation and agreeing with said ideal.

6. The Gospel or Word of God is the treasure which the Lord Jesus gave to His apostles, and by which, as He commanded, the nations were to be called to faith and gathered, to be nurtured and ruled. It is the chief element in public worship and the rule of all its exercises.

7. It follows that they not only ought to possess this treasure, but they must also, with care, see to it that the Gospel and the Word of God are preserved and practiced by them in purity

and simplicity, without which they cannot be nor remain a Christian people.

8. It follows, also, that they must have persons among themselves who know, live and teach the doctrine; otherwise it would be a dead letter, and could not bring about the good referred to in 6; hence proper plans must be devised in this respect.

9. There follow also the unceasing effort and care for the instruction of youth, both in what may be learned in schools as also in what should be taught in the study of the Word of God or Christian doctrine, without which their aim referred to in 4 cannot be maintained nor the doctrine be upheld.

10. The recurring and voluntary assemblies for community worship with appointment of time and place for the same are also matters of common care and concern.

11. In addition to the appointment of worship and the practice of God's Word, a religious body, if it at all attains to its objective, must endeavor to uphold a proper discipline among its members, so that through the same a guard and a check be set against the onsets and hindrances of the evil one and that his work be destroyed wherever it may have taken root, . . . that the hand of mutual helpfulness may be offered in all instances, and that good morals may be promoted.

12. They need to have fixed rules and regulations so that they may be able to tell who belongs to their society and who does not. Accurate records of all that is enacted by them and upon which they have mutually agreed in matters regarding discipline must be diligently kept, so that no one can take ignorance as an excuse.

13. Since good rules are necessary for promoting commendable discipline, the revealed will of God embodied in the

* *The Schwenckfelders in Pennsylvania*—Howard W. Kriebel. Pages 74-79. Adapted.

Ten Commandments in their full and perfect sense will be their best and most adequate rule for promoting good conduct, for defense against evil, and for discriminating between good and evil.

14. In addition to this, they will, in conformity to their aim and rules, be intent on useful and suitable regulations so that a proper decorum may be maintained under all diverse circumstances, like marriage, training of children, family life, death, burial, and the like.

15. As the practice and maintenance of such discipline and regulations will always have their temptations, . . . it will, therefore, be likewise necessary to have faithful persons to see to it that discipline and good conduct are not neglected but maintained and furthered by each member.

16. In order that such service may not be made too irksome, but possible and tolerable for the persons who are to see to it that proper discipline be maintained, each member must by proper regulations take part in the said performance whereby at the first intimation of the outbreak of an offense its progress may be checked and the deacons not be annoyed by it.

17. Certain conferences should also be arranged for, as time, circumstances, and the general welfare may demand. At these conferences the condition of the church, for weal or woe, may be considered, doubtful and questionable matters decided, . . . and the general welfare be cared for.*

On the occasion of the completion of the Constitution, Christopher Schultz wrote these words. "It is indeed easy to place a proposition on paper and perhaps even to give consent to it. The proper grounding of the same within one's self and its carrying out are a

different matter. The former without the latter is but vanity, however good and necessary this may be. It is incontestable that if such a plan is to be carried out, love must have its due place and must rule within us and between us. Wherefore we must be concerned about this foundation and seek after it, in order that it may manifest itself in us from all sides, so that its work and fruits may give evidence that we are Christ's disciples. The most serious question, indeed, for me is, whether at this time such a plan can continue to exist among us. Let us not flatter ourselves. For this purpose it is necessary that we place plainly before our minds the nature and marks of love described by the Apostle Paul, and then that we look back upon ourselves to see how far these marks have shown themselves within us. The Lord tells us that he who would build a tower should first sit down and count the cost whether he have sufficient to finish it; otherwise he might as well leave it undone. He who tries to follow this counsel will here find occasion to be seriously afraid and concerned with me in consideration of the sorrowful product that manifests itself in mutual conduct and inclination.

"I confess that although in the projecting of the Constitution I was favorably inclined and, as it were, led in a becoming ease of mind, certain things came up afterwards that depressed me considerably. Meanwhile, giving up is a most sinful despair, while God lives. Whatever weakness and shortcoming may be in us, in Him is and may be found full counsel and compensation, but we do not concern ourselves about the affliction of Joseph and sleep on beds of ivory. In the name and by the command of our faithful mediator and intercessor let us press in and besiege the throne of grace. How welcome, indeed, would we be before our Holy Father in heaven, were we to implore Him for the proper thing, the gift of His love! O, my beloved! we must make up our minds to this, otherwise all our toil will be useless. We must also implore Him for the pardon of all we have hitherto done against His love. It

* There were forty-one original subscribers to this Constitution; they may well be looked upon as the "charter members" of the Society. These subscribers, or organizers, are called Haus-Väter (House-fathers, heads of families). They were the guiding forces, the leading lights, before the organization, and even afterward. They were in the main staunch, resolute men; they were esteemed and looked up to. They did much to maintain a communal solidarity.—EDITOR.

is also necessary that we learn to recognize and to admit our duty and show our consequent inclination heartily to pardon one another. 'Effect this within us all by Thy Spirit, O Father of all grace, for the merits of Thy dear Son, to Thine Own eternal glory, Amen.' "

George Kriebel said on Memorial Day, 1789, that Christopher Schultz told him that the Constitution was given as he first wrote it without changing a word and that he felt a movement in his heart as the same was put into his mind.



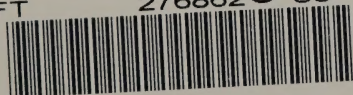


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